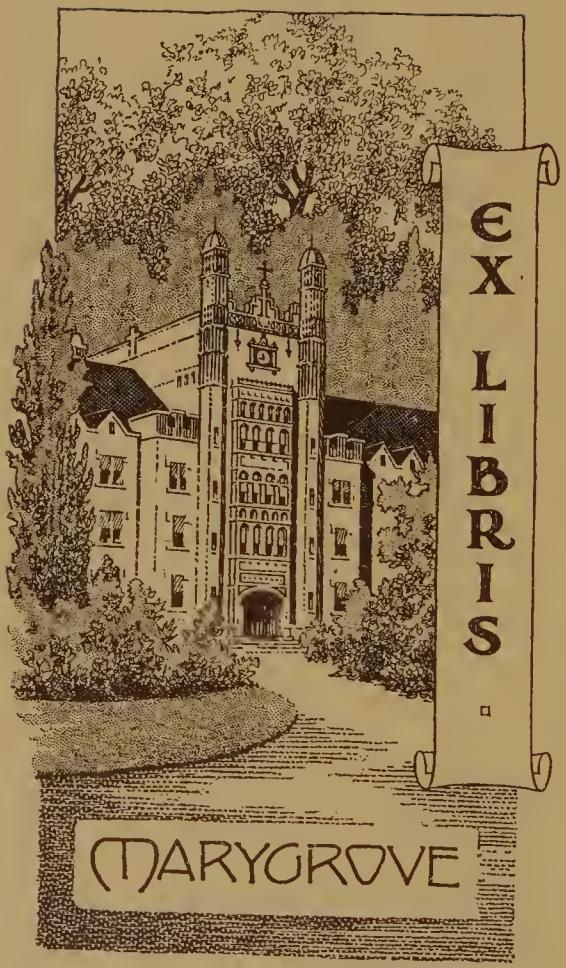
RICHARD HENRY TIERNEY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Richard Henry Tierney

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RICHARD HENRY TIERNEY

PRIEST OF THE SOCIETY OF JESUS

BY

FRANCIS X. TALBOT

OF THE SAME SOCIETY

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"*America* and Father Tierney
were interchangeable terms."

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I

The Promise of a Man

IN THE middle of the last century Spuyten Duyvil was not a village, not even a hamlet. It was a convenient name for that undulating, heavily-wooded strip of high land that fell away on the west side into the Hudson River, on the southern tip into the Harlem River, and on the east into the valley through which flowed the Spuyten Duyvil Creek.

Strewn here and there among the little hills of Spuyten Duyvil, about seventy-five years ago, were the homes of the laborers in Johnson's Iron Foundry. These workmen formed the greater part of the population of the locality. Their superintendent in the Foundry was Richard Tierney. But he was far more than that. In or out of the Foundry, he was the leading man in Spuyten Duyvil.

He exercised a kind of paternal guardianship over the men in his employ. He was the first source of help in their troubles and the last court of appeal in their disputes, even domestic. On pay-day, for example, a wife would report to him that her wage-earner had not reached home. Mr. Tierney would fare forth where the

drinking would probably be taking place and would order the delinquent home, with his wages intact. Being a few inches over six feet in height, and built in proper proportions, and being known as a masterful man, his commands were usually obeyed without argument.

Richard was descended from the Tierneys of Thurles, in the heart of Tipperary. During the penal days, his forefathers had journeyed over to France and back, a thing not unusual in the better families that were trying to escape the serfdom imposed by the Penal Laws. According to the family tradition, this communication with France resulted in a mixture of Gallic blood in the Tierneys who retained the home in Thurles, and of Gaelic blood in that French branch which still exists. Richard, who was born in 1823, preferred the United States to France. He was a young man when he came to this country, as well educated as a lad of his time and country could be.

Not long after his arrival, he secured his position in Spuyten Duyvil. But he waited until he was thirty-four years old before he married. His bride was a black-haired, blue-eyed young lady of twenty, named Bridget Shea, who had been brought to the United States from County Clare when she was a small child. The cere-

mony was performed in the chapel of Fordham College.

Richard and his young bride established their home in Spuyten Duyvil. It was not a large home in the beginning. But when the children began to come, and there were eight in all, seven of whom reached maturity, new additions were found necessary. So that, the house developed into a roomy, comfortable, sprawling sort of country-home. The Tierney residence, in the early days, served as the mission center for the whole Spuyten Duyvil district. Thither, on Saturday afternoon, two of the Jesuit Fathers would drive their trap over from Fordham College. On Saturday night, they would hear confessions in the parlor, and on Sunday morning would celebrate Mass in the public school nearby. Mr. Tierney took full charge of the attendance as he did of all the arrangements. He saw to it that the altar was put in place each Sunday, and he kept the vestments and sacred utensils in his home.

The Jesuits of Fordham College continued to say Mass at Spuyten Duyvil until 1869, when the church of St. Elizabeth was established at Fort Washington, on the Manhattan side of the Harlem River. This became the parish church of the district. The first pastor, Rev. C. F.

O'Callaghan, was, on October 16, 1870, succeeded by the young priest who later became such a well-known figure in clerical life in New York, the Rt. Rev. Henry A. Brann, D.D. A mission, served by the pastor of St. Elizabeth's was begun at Kingsbridge, the hamlet nearest to Spuyten Duyvil.

In his memoirs, Msgr. Brann states that he "began the new church at Kingsbridge on October 19, 1870." Speaking of the congregation, he declares that "they were good and generous, and knew their religion well, for the Jesuit Fathers at Fordham had evangelized them for years before Father O'Callaghan had been appointed their pastor."

"The best of them," Msgr. Brann continues, "was the superintendent in Johnson's Foundry at Spuyten Duyvil, Richard Tierney. He was my right-hand man in everything, and never failed to see that the church was opened on Sunday morning in time, and closed after I left. This being the out-mission, I took personal charge of it for sixteen years, riding over from Fort Washington; and during that period, God blessed Tierney and myself with such good health that we never missed a Sunday from Mass. God especially blessed him by giving a religious vocation to one of the sons; he is still

living (1912), a zealous and faithful son of Loyola."

The son referred to was Richard Tierney's sixth child, born September 2, 1870. The child was named Richard. In connection with his baptism there is a curious entry in the Baptismal Record Book of St. Elizabeth's Church. The handwriting is that of Msgr. Brann, under date of November 13, 1870.

Omissions of Baptism done by Rev. C. F. O'Callaghan referred to in his letter to me of Nov. 10.
Child of Richard Tierney of Spuyten Duyvil.
" " C. M. Connolly of Fort Washington.

It may be surmised that young Richard was baptized at home by Father O'Callaghan.

It was a real home and a Catholic one into which Richard was born. His father might boast, as he often did, about being the godfather of the parish, so frequent were the calls made on him for this office, by way of honor or to supply a lack. He may have exercised a strong control over the men who worked for him, and over their families. But Mrs. Tierney ruled his home. She enforced strict discipline among the lively brood of children that included her husband. For he was as playful as any of his growing sons. It was his greatest delight to be with the children, and theirs to be with him.

Frequently, he would lead them out for rambles in the woods and tell them about the flowers and plants and animals. He seems to have inspired in all of them an intense love of nature. He joined them in their games and often went down to the river with them where he taught them to swim. Though he could be a companion to them, he could be stern when occasion demanded. But even thus, he was but the assistant to his wife who was the final arbiter in the high religious and moral upbringing of the children. And he was well-content to be such.

For his earliest schooling, Richard was sent to the little country school-house where Mass had formerly been said. When he was ready for the upper grammar grades, he went to the larger public school at Kingsbridge. Nothing more eventful happened to him during these boyhood years than usually happens to a sixth child in a family of eight. He was a bright and eager youngster, with a special faculty, perhaps, of getting into trouble. He lived in the open air, and loved nature and games.

By 1885, he had progressed sufficiently in school to be admitted as a student at St. Francis Xavier's College, West Sixteenth Street, New York. It was a long daily journey that he had to make from Spuyten Duyvil to Lower Man-

hattan, by train on the New York Central. In September of that year, he was enrolled in the class of Third Grammar, which corresponds roughly to the present First Year of High School. He succeeded fairly well in his studies, for, at the end of the year he was awarded second prize in class-standing, and received honorable mention in every subject except penmanship and mathematics.

"As I remember him at his entering St. Francis' College," a classmate describes him, "he was a tall, slim youth, quiet and retiring, yet well-liked by his companions." And again: "He was a quiet, industrious boy, a hard student, with a great sense of humor, ever ready to join his classmates in their little jokes and pranks. Yet, there was no indication to us then of that great power which was to make him a leader of men in future years. Possibly, this was due to his bashful, retiring nature. Since it was a long distance from his home to College, during the early years in the school, his classmates saw little of him outside of the actual class hours."

On completion of the class of First Grammar, in 1888, he was admitted into the College Department. This progress was not, as is now the custom, dignified by graduation exercises and diplomas. It was merely a promotion from class

to class, since the entire seven years' course in a Jesuit College was judged as a single curriculum, logically developed. But comparatively few students remained for the full seven years. Thus, in Richard's class in Third Grammar, there were more than one hundred boys. Three years later, in the first class of College, namely, that of Classics, this number was reduced to sixty. Even then, however, it was the largest Classics (Freshman) class, till that time, in the history of St. Francis Xavier's. In the class of Belles Lettres, the number had fallen to thirty-six, in Rhetoric to twenty, and in the final year, Philosophy, to twelve.

Throughout his entire seven years at College, Richard was consistently a leader in his studies. One of his companions states: "Although he did not always come out first in class, he was always found among the honor students. He was especially good in English, and gave evidence of his ability in writing even in those early days." Though he was a faithful and industrious worker, and though he had a brilliant brain, his record as contained in the college catalogues was not surpassingly remarkable. Thus, at his graduation, he was only fourth in merit. It may be surmised that his long daily trips to and from school were trying on a growing boy. But it is

more than likely that he was content with his averages, and preferred to give his time to the numerous out-of-door activities in which a boy living in a country district is engaged, and to other books than those of school. Like the other members of his family, he was an inveterate reader and a lover of fine literature.

He had been well grounded in these cultural habits by his father. But his father did not live to see the full fruits of this earlier training. Mourned by the entire countryside, and especially by those whom he had so often helped, his workmen and their families, he went to his rest in 1888. Richard mourned him keenly. He was the true son of his father, well-named after him, for the young Richard in the features of his face and in the build of his body no less than in his character and his spirit was modeled after the older Richard.

II

Novice, Junior and Philosopher

IN THE early days of August, 1892, Richard was engrossed in such embarrassing tasks as leave-taking, clothes-buying, and trunk-packing. Following his graduation from St. Francis Xavier's, he had made a three-day retreat, together with his fellow-classmen, under the direction of Rev. Francis Smith, S.J. Whatever doubts he may have had about his future career were settled definitely during these three days in which he lived and meditated within the college walls. He had spoken little to his family, and not at all to his college friends, about his intentions of devoting his life to God's work in the Society of Jesus. But when it became known that he had applied to the Provincial, Rev. Thomas J. Campbell, S.J., for admission into the Society, and that he had been received, the news surprised no one.

He had just completed his full college course with honors; he was a clean, honest, eager strip of a lad, esteemed for his strong, manly piety. He was fitted for entering any honorable career, but was eminently the sort that would make a good priest of the Society of Jesus.

Of the twelve graduates from St. Francis Xavier's in 1892, eight eventually were ordained. Thirteen others who had entered College with them, had preceded them into the Seminary or the Novitiate. Evidently, strong religious influences were working in the College in those years. Despite his independence of mind in his own affairs, Richard must have been affected by the spiritual atmosphere engendered by his Religious teachers. He was susceptible, but he kept his thoughts to himself and battered out his decision without external help.

Four others of the class of 1892 had also been accepted as candidates for the Society. They, too, had received notice that they were to report at St. Stanislaus Novitiate, in Frederick, Maryland, before the evening of August 14. All of them arrived, in due time, after the thrilling excitement of a young man's journey, down from New York to Baltimore, and then up through the Patapsco basin to historic old Frederick. They paused before the Novitiate. Not much architecture had been wasted on this building, designed, apparently, in imitation of a factory. And not much comfort or luxury had been a forethought in its appointments. But there was a soul in the building, and this enveloped the

young pilgrims from the moment that they entered the old doorway and were smilingly welcomed by the boyish-looking Master of Novices, Rev. John H. O'Rourke, S.J., who, the year before, had been appointed to that office.

They came, these eager young men, fresh from the College or High School, worldly-wise in their degree, a bit adventurous, quite certain of their ambitions but just a shade uncertain as to what would be done with them; on the whole, brave and generous and open-hearted. Father O'Rourke was a master psychologist in regard to boys and young men. He was skilful, something even of a genius, in tempering these young blades, in cajoling them or shaming them out of their character-defects, in teaching them the practice of the natural virtues, and in inspiring them mightily with supernatural ideals. He found in Richard H. Tierney a young man of sharp intellect and of fine moral fiber, but also, of a determined and independent will. There were clashes, no doubt, between the Novice and his Master, but there was friendship and mutual respect. This was never impaired in all the years that followed.

There is no history to the Jesuit Novitiate save only that personal history of a soul in the moulding. The seven hundred and thirty days

of the two years begin and end with none but the slightest variations in the order of external events. The Novices are inducted into a humdrum machinery. They rise together at the sound of a bell, pray together, study, read, clean house, play games, talk, attend conferences, all with each other at the same tick of the clock. Their only progress seems to be that of tramping the same well-tramped circle every day for two years.

That is on the outside. Within, there is ceaseless change and growth, and an amazing individuality in doing the same things in a different way. Each one of these units that marches in silent Indian file with head bowed at the precise angle, that touches elbows in the chapel, is a distinct personality, struggling in its own original way with its peculiar problems of soul and mind, and soaring off by itself into the dreamland of the other world. Without, each Novice is as rigid and unexpressive as a highly-polished brass cauldron. But the bubbling is within; it may be with singing happiness or it may be with a storm raging.

Seldom is the history of a Novice revealed. Perhaps, it is better so. Brother Richard Tierney left no records. Being the type he was, however, it may be surmised that he plunged

headmost into the placid stream. He was twenty-two, and eager. He forced himself to be pliable, he had an inquiring mind, he had good balance in his judgment, and he was wholesouled. The fact that he was appointed to the mighty responsibility of being sub-manuductor (assistant-leader-by-the-hand) of the Novices in the beginning of his second year implies that he kept the rules strictly, showed a fair amount of common-sense, and was a trifle more than ordinarily efficient.

He was, at this time, a slender young man, two or three inches over six feet in height. A fellow-novice describes him as "of very intelligent and pleasing expression, rather pale and somewhat ascetical looking, but not austere or severe." Continuing, he states that, "as submanuductor he was always punctual in making announcements and exact and accommodating in supplying us with what was needed. In general activities, he was generous and energetic. His refinement of taste was noticeable and often consulted."

As to his interior life, the writer surmises: "I think he found the life at Frederick quite hard. Once, in the Novitiate, one of us remarked on the vows coming quite natural, and he said: 'Well, it is not natural to me.' Though

he never appeared scrupulous, and though he combined apparent ease with great exactness, he must have had a very strict conscience not to say a tendency towards scrupulosity." Another novice who had been with Richard at St. Francis Xavier's recalls that "he was looked up to by his companions. He was noted for his deep, sincere piety which was, most certainly, not of the emotional type. He was always cheerful, being of a happy disposition, ever thoughtful and kind to others, and ready to help them in their difficulties."

Quite certain it is, that Brother Tierney was supremely happy in his Novitiate years at Frederick. The spiritual impression that was made on him marked him out through all his years as a religious man of deep, spiritual convictions and of exact observance. The old Southern town of Frederick and the countryside that was so lovely in its natural richness and was so interesting in the historic memoirs appealed to him strongly. Within and without the Novitiate, he was living in a most congenial home.

On August 15, 1894, in the Domestic Chapel, he pronounced his simple vows in the Society of Jesus. Wearing the biretta for the first time, he entered that wing of the house where the Juniors resided. Though he held a Bachelor's

Degree, he was told that he must spend the next two years in an intensive study of the Latin and Greek classics. The two years were not wasted, for his acquisitive turn of mind expended itself in a more than ordinarily wide reading of the ancient masters, and his sense of scholarship led into a more intensive study of English literature. His truly marvelous memory stored up a thesaurus of classical knowledge. It was his good fortune to have as teachers the Rev. Louis S. Weber, S.J., then a brilliant young scholar, and the Rev. James Casey, S.J., conceded to be one of the greatest classical authorities of his time.

In the Juniorate, as in his classes at St. Francis Xavier's, he stood out preeminent. "He left the Juniorate," one of his comrades states, "with the reputation of one who has acquired an extraordinary mastery of English composition and was looked upon as one who would make his mark as a writer." He was interested in public speaking. "His pronunciation," another friend recalls, "was very correct and his enunciation most distinct without affectation." During the Novitiate he conducted the classes in reading and public speaking, and in the Juniorate he had charge of the semi-public plays. Under his direction were produced "Julius Caesar"

and "Macbeth"; also an adaptation, made by himself, of Horace's "Ninth Satire" under the title of "The Classic Bore." He did not strut before the footlights, but he competently trained those who won the honors.

In the summer of 1896, Richard left homely, peaceful Frederick for Woodstock College, some forty miles nearer Baltimore on the old Baltimore and Ohio Railroad. Here he was to pursue his course in philosophy. He had already been introduced to scholastic philosophy in his last two years at College. But he had much more to learn in the searching and expansive courses at Woodstock. The Italian Jesuits, who had been expelled from the Roman universities and had been secured for the Woodstock faculty, had established high standards of scholarship in this College hidden away in the hills of Maryland. Father Mazzella, later Cardinal, de Augustinis, Sabetti, Brandi and their associates gave Woodstock College an international reputation. Many of these professors had been recalled to Rome before the autumn of 1896, but those who remained and those whom they had trained were brilliantly carrying on the traditions.

The records show that Mr. Richard H. Tierney, S.J., had a mind for all subjects of learning.

He had distinguished himself in the classics and literature. At Woodstock, he was superior in both his philosophical and scientific studies. "He stood out prominent among his fellow-students", one of them attests, "and was noted for his clear, reasoning mind." His philosophy professors paid tribute to his powers of intellect by appointing him to take part in the public disputations held before the entire faculty and student body. During his first year at Woodstock, he was the "defender" of the Ontology theses, and in his third year, of the theses in Ethics. On other occasions, he was named as the public lecturer in physics and chemistry. He seemed to be equally competent in all the branches of study to which he applied himself. Both his professors and his fellow-students regarded him as one who had the qualifications to signalize himself as an intellectual leader in the Society of Jesus.

Though he was an industrious and brilliant student, he continued always to be an open-air enthusiast. "He was a splendid skater," a friend recalls, "and a strong, fast and graceful swimmer." Among other sports, his favorite was hand-ball, in which he was something of a champion. And then, he loved the country, and nature in all its forms. He delighted in tramps

along the roads leading out from Woodstock, and on a holiday would cover long miles of them. He became an authority on the neighboring topography, he knew the hidden by-ways and short-cuts, and often led picnic parties out into the woods. But it was not merely exercise that he was seeking in his rambles through the country. He wanted conversation and discussion, for he was a most sociable young person. He was ever alert, too, in observing the flowers and trees and birds and animals. He bubbled with enthusiasm when he would find a new botanical specimen, or when he would discover the first flower of an old specimen in the early Spring. His love of flowers dated from his earliest years; and late in life it remained with him. Even in his busiest times, he would apply what spare hours he had for relaxation to visiting Flower Shows or the parks where flowers were being exhibited. Botany was his hobby, and so, too, were birds. He came to know all the kinds that made their homes in the woods about the College, and he studied the transients who tarried there in the Spring and Autumn. Always, his talk about birds and flowers was as enthusiastic as it was accurate. He had a capacious memory, and a mind that was not satisfied except with a complete knowledge of all in which he was interested.

III

Teacher, Theologian and Tertian

SEVEN years a Jesuit, the spiritual and ascetical principles firmly ingrained, the classical, scientific and philosophical studies successfully completed, Mr. Tierney was prepared for assignment as a teacher in one of the educational establishments of the Order. He discovered his name on the list of appointments: lecturer in science at Gonzaga College, Washington. Such was his ability and such were his interests that he might equally well have been named a professor in the classical languages, or in English literature, or in history. But for the present, he was applied to science.

He began his courses at Gonzaga College in the autumn of 1899. He was a brilliant lecturer, clear in his expositions, scientifically accurate in his experiments and expression, and exacting in what he required from his pupils. His sense of justice and his affable humor, his industry and efficiency in the class-room and in the extra-curricular activities, his personal interest in the students, made him a notable figure in the college life.

It was during his three years in Washington,

from 1899 to 1902, that he came to know the young priests attached to the household of the Apostolic Delegate. He began as their instructor in English: he ended by being their intimate friend. So strong was the mutual affection subsisting between them that, twenty and more years later, when he was one of the most powerful influences in the United States, and Father Bonaventure Cerretti had become Cardinal and Papal Ambassador to France, and Father Francis Marchetti-Selvaggiani was Archibishop of Seleucia and Secretary to the Congregation for the Propagation of the Faith, and later Cardinal, they could write each other in a familiar and humorous style, and when they met, they could be as happy to see one another as schoolboys.

After three years at Gonzaga College, Mr. Tierney was transferred to Holy Cross College, Worcester, Mass. He was assigned to the department of literature, teaching Greek and Latin. Being a larger College, Holy Cross offered him a greater scope for his activities. Here again, his influence on the student body was deep and long-lasting. Many of his student friends later became notable figures in American civic and clerical life. They retained a lively affection and sincere respect for him. And he, in turn, never forgot them, neither their

names, nor their appearance, nor their pranks, nor their capabilities. He had a capacious memory for such things. So great was the permanence of his interest in all his students both at Gonzaga and at Holy Cross that he was always eager, in later years, to learn in detail of their doings and their whereabouts.

The next step in the formation of a Jesuit was one downward from the professor's platform to the student's bench. Five years spent in teaching young men in College had given Mr. Tierney valuable experience in pedagogy and education, and what is more important for a future priest, in dealing with men and affairs. Following the ordinary course of Jesuit economy, in the summer of 1904, he was ordered back to Woodstock College for his theological studies.

More matured, and certainly more experienced than when he left five years before, Mr. Tierney immersed himself in the quiet routine of the life in a House of Studies. He had the inspiration of a new branch of knowledge that surpassed his, as well as every, human intellect. He was back with old friends in a happy family group. He could ramble in the dank woods, and stride over the deserted country roads, and swim in the coffee-colored Patapsco, and picnic

under a clump of trees, and study his lessons and read his books with the contentment of a child.

In his classes of dogmatic and moral theology, scripture, canon law and the other branches, he again manifested an easy excellence. He absorbed the intricacies of these difficult subjects with no great effort, though he did spend many studious hours over them. He was frequently appealed to by less favored companions to explain their difficulties. His theology professors also showed their appreciation of his talents by appointing him as "defender" in the public disputations. At other times, he was chosen to prepare lectures in ecclesiastical history and canon law.

At the close of his third year of theology, he was a candidate for Major Orders. He was ordained to the priesthood, on June 27, 1907, in the Domestic Chapel at Woodstock. The ceremony was performed by Archbishop, later Cardinal, Farley of New York. This was one of the very rare occasions on which Cardinal Gibbons permitted any other Prelate to ordain at Woodstock. During his long career as Cardinal and Archbishop of Baltimore, he had officiated at forty ordination services at Woodstock, and had raised 703 Jesuits to the priesthood. But this year he graciously yielded permission to

Archbishop Farley to perform the ceremony because his nephew, Rev. John H. Farley, was among the twenty-two *ordinandi.*

The ordination passed quietly. If Father Tierney had ecstacies or went into raptures, he did not record them. Presumably, he did not, or if he did, he meticulously concealed them, in harmony with his calm, controlled, unemotional external traits. He must, however, have been moved, deep down in his character and in his spiritual life. He was not the sort of man that could possibly accept the priesthood lightly. For fifteen years, now, he had aspired to this day; he had directed to it those years from the twenty-second to the thirty-seventh when a man forms himself into a man. He always knew, with cold judgment, what he was doing and why. It is no vain surmise, then, to state that his ordination to the priesthood seared into his soul. A confirmation of this is the record that he left in the future years. He was a scholar, an editor, a man engrossed in secular affairs, but he remained always and foremost, as will be noted, the priest of God.

His fourth year of theology was largely devoted to private study. He was appointed to prepare for a Public Disputation on the treatise, *De Deo Uno et Trino.* Father John T. Langan

was, at the same time, named as the defender in the theses *De Ecclesia.* At irregular intervals, these Public Disputations in theology and philosophy were held at Woodstock. They were staged in the large hall of the Woodstock Library and were usually attended by distinguished visitors. That in which Father Tierney and Father Langan took part was held on February 17, 1908. Usually a special year of preparation was granted those who were chosen for the honor of public defendants. But Fathers Tierney and Langan enjoyed enough confidence of the faculty to be allowed to merge their preparation for this public test with their fourth year of theology.

His Eminence, James Cardinal Gibbons, graced the occasion, as did the Apostolic Delegate, His Excellency, Diomede Falconio. A large number of distinguished clergymen and many professors of theology and philosophy from various seminaries likewise attended. Father Langan with great applause successfully defended his theses in the first session. At 11.30 A.M., Father Tierney took the rostrum and for two hours, lucidly explained and brilliantly defended the entire Catholic dogmatic teaching in the treatise, *De Deo Uno et Trino.* His ease in handling the objections and his fluency in Latin

were particularly notable. The four official objectors were: Msgr. Cerretti, at that time Auditor of the Apostolic Delegation; Rev. Anthony Vieban, S.S.S., Professor of Theology, St. Mary's Seminary, Baltimore; Rt. Rev. John J. Tierney, Professor of Theology, Mt. St. Mary's Seminary, Emmitsburg; and Rev. James de Potter, S.J., of New Orleans. These erstwhile opponents, and the other distinguished guests, highly lauded Fathers Tierney and Langan for their more than successful defense of Catholic verity.

Immediately after this public trial, Father Tierney began his four-months' preparation for his final examination in the entire field of universal philosophy and theology. This examination is the supreme test and the culminating point in the education of a Jesuit priest. It is a grilling experience, far more severe in its requirements even than the Public Defense which Father Tierney had just finished. The examination, presided over by the Rector of the Seminary, is carried on by four professors, in Latin, about any point, almost, of philosophy and theology, through the space of two hours. Father Tierney easily passed this crowning test on June 23, 1908.

His student life was now over. There re-

mained one final stage in the upbuilding of a Jesuit, that of the third year of probation, commonly called the Tertianship. Usually, this year is spent, at least by members of the Maryland-New York Province, at the Novitiate of St. Andrew-on-Hudson, Poughkeepsie, New York. But Father Tierney was chosen, with three other priests, Fathers John B. Creeden, Thomas Barrett, and John J. Geoghan, to go to Linz, in Austria, for his Tertianship.

He and his companions sailed from New York on August 29, 1908. He landed at Queenstown (Cobh) on September 3, and spent some time visiting the few remaining relatives of his parents in and around Ennis and Tipperary. Joining the others, he traveled with them from London to Brussels, Cologne, down the Rhine to Mainz, and thence to Nuremberg, and Linz. He arrived there on September 17, in advance of the opening date of the Tertianship, and on the suggestion of Father Widman, the Tertian Instructor, took a short trip to Ischl, in the Austrian Alps, where the Emperor had his summer palace.

It was a cosmopolitan community in which Father Tierney spent the ten months of his Tertianship. The Instructor was the former Austrian Provincial, Father Widman. In addition

to the four Americans there were English, Belgian, French, German, Austrian and Dutch priests, and also a Swiss, a Spaniard, a Hungarian and an Ecuadorean. Some of these later distinguished themselves in Jesuit annals. As recalled by one who was with him, Father Tierney made a lasting impression on his fellow Tertians by his universal charity and affability. This was noted, particularly, in the case of a priest in the community who was dying of tuberculosis. The Austrians were somewhat timid about associating with a consumptive. Hence, they were highly edified by Father Tierney who visited the sick person daily and showered many kindnesses on him.

As the Austrians, especially, admired Father Tierney, he, in turn, was attracted very much towards them, and grew very fond of them, both of those with whom he lived and of those whom he met in his visits. He remembered them, and with great affection and assistance, in the years after the World War when Austria went down into the vale of desolation.

During Easter week, he had an opportunity of visiting Vienna. On the completion of his Tertianship, on July 12, he traveled down through Salzburg, Innsbruck, Feldkirch, Zurich, Basle and Paris, to Calais, Dover and

Liverpool, whence he sailed for home on July 25. His eager mind grasped at all the new knowledge which opened up before him during this European experience. And his active and limitless memory was stocked with vivid details of what he saw and heard. All his extensive reading and study of the years gone by came to his aid and gave him a background. His companions on the trip marveled at his inexhaustible fund of knowledge in history and geography and art and literature. One instances, as an illustration, the fact that when they were in Bavaria, Father Tierney told them, in the greatest detail, the names of all the members of the royal family, of their marriages and history, of the places in any way connected with them, and the like.

One who is now dead must be allowed to tell of what occurred during his absence. "Only a few months ago," Father Richard Fleming, S.J., wrote (July 18, 1928), "I destroyed a letter Father Tierney wrote me from Linz in the spring of 1909. I was a Tertian at Poughkeepsie, and had visited his ailing mother during Lent. The saintly soul died shortly afterwards and I wrote Dick knowing how hard he would take it—thousands of miles away from that beloved bedside. Well, the letter he sent in ac-

knowledgment would have surprised even his closest friends, it was so full of the most delicate, childlike expressions of affection for the one who was gone out of his life. He owned up to an overflow of unseen tears, and Dick really had eyes 'unused to flow.' I kept the letter all these years simply because it breathed the rare tenderness of his heart."

IV

Professor of Philosophy

WHEN he returned to New York in August, 1909, Father Tierney was appointed a professor in the Philosophy Faculty of Woodstock College. This was not an altogether unpleasant prospect for him. He had been preeminent in his scholastic studies of philosophy and theology, and his mind gradually closed down on these subjects as his specialized ambition. By natural endowment he was a teacher, and in no other college would his powers have as far-reaching effect as at Woodstock. Moreover, he had an intense interest in young manhood and especially that in the youthful ranks of his Order. As a result, he went to Woodstock with enthusiasm and with a brain bubbling with plans for himself and his younger charges.

His first chair was that of Logic and Ontology. This he held during the school years beginning in September, 1909 and 1910. He became professor of Psychology and Pedagogy in 1911, and was continued in that class in 1912 and 1913.

He arrived at Woodstock, a new professor meeting students new to the college. With few exceptions, these young Jesuits had come fresh

from their classical studies at St. Andrew-on-Hudson and from other Juniorates, to begin their course in philosophy. Father Tierney realized that their future success in learning and scholarship would be largely dependent on the groundings in philosophy and on the habits of study that he could instill into their formable minds. He charmed and fascinated his first class in philosophy from the initial meeting.

Upper classmen smiled indulgently at the enthusiasm shown by these first-year philosophers for their teacher. But as they grew to know him, they, too, understood the quality of his appeal to his students. A public expression of the attitude of his own class and of that of all the philosophers towards him was made opportune by the occasion of his pronouncing his Solemn Vows on February 2, 1910. In the congratulatory addresses and poems, the affection expressed was not mere rhetoric nor poetic ebullition. The panegyrics were utterly sincere.

As a professor of philosophy, it may be stated in all truth, Father Tierney made a lasting impression on all who were privileged to be in his class. A tally of these men, now priests scattered throughout the United States, Europe and in diverse mission fields, would result in an unanimous vote that he was one of the greatest

and most inspirational teachers that they had had in all their Jesuit course of studies. He had made a scientific examination of the principles of advanced pedagogy and had applied them to his conduct of his class. His enunciation and diction were almost labored in their preciseness. His explanations of difficult points were crystal clear, and were repeated in varied forms and with a wealth of illustration. His answers to objections, both those formally lodged against the doctrine and those that occurred to the minds of the students, were such as to satisfy the most inquisitive, and equally, the dullest minds. He was a master in the traditional teachings of Catholic Scholasticism. But he kept fully abreast of the most contemporary philosophical speculation, Catholic and non-Catholic. References to the modern philosophers and quotations from their books and articles in current magazines formed a regular part of his lectures.

There were few dull moments in his class. One of his fellow-professors, whose neighboring class-room was frequently disturbed by the bursts of laughter that rent the air in Father Tierney's class, once drew himself up in pontifical state and solemnly declared: "That class must be excruciatingly funny." From mirth, however, it sometimes turned to tragic serious-

ness and embarrassment. His own mind was remarkably lucid and agile. The intellects of his students were not always of the same quality.

Without realizing it fully, he sometimes demanded from them the same clearness of perception that he himself had. He was merciless in demanding satisfactory repetitions; he simply furrowed the minds of his victims, for unless a student were exceptionally clever, he was in reality a victim at repetition time. Father Tierney would sometimes let his impatience slip out, and with it his irony and sarcasm. In fairness, it must be said that his occasional ruthlessness was visited only on those who had the ability to do better. Towards those who had real difficulty in grasping the matter, his patience was amazing. He forced himself to be kindly, and encouraging, and painstaking. This patience was an acquired virtue. Naturally, he despised two things; one of these was stupidity in its every manifestation; the other was dishonesty. He tried manfully to withold his wrath when the stupidity was a quality of nature.

Out of class, he made determined efforts to win the confidence of his students. He had the respect of all of them and, with few exceptions, their admiration. But a certain frigidity of manner and abrupt aloofness scared away those

who were timid and antagonized those who were proud. His preferences for some alienated others. He evidently appreciated his defects, for he tried, as far as depended on himself, to attract these characters. He could not bend easily and gracefully, however. But he did act sincerely and supernaturally. He showed interest and sympathy in one's little, and great, troubles. He made it his hobby to find out the hobby, or the interest, or the ambition of each student in his class. He advised on these, and if he approved, found many opportunities of furthering them. He showed himself personally interested, encouraging and inspiring the young men, guiding them at the same time that he tutored them.

As has been noted, not everyone submitted to his help. It was his fate that he either attracted violently or as violently repelled; and he himself was likewise attracted or repelled. Ordinarily, the apparent antagonism was only surface deep. It was tripping over trifles. One member of Father Tierney's class, who felt himself harshly treated or discriminated against, thought it his duty to pay a call on the professor and to remonstrate. He was treated so courteously and listened to so humbly that he felt foolish rather than angry. In later years, Father

Tierney used to joke about the way that "young cub" hated him. Many others may have "hated" him in the same way, the while they mightily respected him. And many were deeply grateful to him, though they would have been tardy about admitting their debt, at the time.

The overwhelming majority, however, of those who were members of his various classes were bound to him by his interest in them and his evident desire to be their friend and to be helpful to them. Father Tierney went to Woodstock with the ambition of influencing the younger generation with higher aims in scholarship and efficiency. He spared himself, neither in time nor in effort, to fulfil this ambition.

Between professor and pupil, in seminary life, there usually looms a high wall. This, Father Tierney leaped over. His peculiar delight was to be with the younger men in their periods of recreation. He would escape from the room where the professors used to assemble for the recreation period and spend the time with the scholastics. He always attracted a crowd about him. If it were not a most hilarious group, due to his continuous teasing and joking, or to the retorts that he loved to provoke, it was an intensely serious and avidly listening group. He was a brilliant talker; regularly,

he would give the latest news of the day, with his comments on it; or he would turn lightly to history or philosophy; or he would discourse on the habits of bees or ants, or the birds and flowers about Woodstock; or on any one of the variety of topics that stocked his capacious mind and memory. He was an impressive teller of stories and anecdotes, and his talk would leap from wisdom to wit.

Some of the best remembered moments of life at Woodstock are those of Father Tierney surrounded by a laughing, listening circle of attentive young philosophers, standing in the corridor or strolling about the sandy pathways. Each one in the group, however, was a bit uneasy; for it was not unlikely that Father Tierney's sharp wit and propensity for teasing would be turned on him. The victim might be embarrassed for the moment, or he might be triumphant; Father Tierney enjoyed a sharp retort as much as he gave one. But it was all kindly, even the practical jokes, which he not infrequently played on the professors as well as on the younger scholastics. His ingenuity in devising pranks was sometimes startling. To permit him to discover one's weakness was fatal to the person with the said weakness, and was fertile of suggestions to him.

One of his preoccupations, apart from his philosophy, was that of education. He was a firm champion of the traditional Jesuit system, though he did not fully agree that the traditional system was that one usually accepted and followed in this country. He was outspokenly critical of the defects he believed to exist in the conduct of the Jesuit colleges. He was not, however, an idle critic for he used his pivotal position as a teacher of future teachers to expound his own theory of education and to adapt it practically. He had familiarized himself with educational history and had personally investigated the non-Catholic systems. He followed the latest developments and experiments in our American schools and colleges with an alert curiosity.

Because of his particular desire to develop the principles of better pedagogy among the Jesuit educators, he inaugurated, in 1912, a new course in education. Previously, he had conducted a normal-school course in pedagogy through what was called "The Ratio Academy." Membership in the "academy" entailed work as well as honor. The meetings, held weekly, alternated between lectures, delivered by himself or by some theologian of especial ability, and "specimen classes", conducted by the stu-

dent-members. Loosely linked with the "academy," was the formal course of educational lectures which he conducted as part of the college curriculum.

Out of these lectures, grew the volume, "Teachers and Teaching," which he published in 1914. This was regarded as a notable book on Catholic education and merited the praise of the reviewers in all the leading periodicals. The *Journal of Experimental Pedagogy* stated that "there is hardly an essay in the book which could not be read with interest and profit by any teacher." According to the *American Educational Review,* "every teacher engaged in the great work of education will find stimulus and inspiration from a careful reading of this book." A testimonial of the worth of the book is that it rapidly went through a second edition.

Prior to their collection in book form, the essays comprising "Teachers and Teaching" had been published in *America.* For several years, Father Tierney had been an occasional contributor to this and other Catholic magazines. His articles dealt with topics of an educational or philosophical nature. He gave evidence of a remarkable talent with the pen, and his articles were always welcome to the magazines to which he submitted them. His intensive work as a

professor and director, however, left him little leisure to write for publication.

In the early winter of 1913, he was informed that he was to be appointed to the editorial staff of *America*. He continued the school term at Woodstock until the Christmas holidays, and then left quietly for New York. A more expansive field for endeavor lay open before him in this new appointment. But his affection for Woodstock was strong. This love drew him back, in later years, for visits as often as he could possibly arrange them. Whenever editorial business carried him within striking distance of Washington or Baltimore, he would manage to run out to the College.

These visits were reminiscent of the recreation periods when he was a professor. From the moment of his arrival until he boarded the train or climbed into the automobile, he was surrounded by his young friends, hurling questions at him, listening hungrily to his news, laughing explosively at his repartee, or squirming under his teasing. In the tumultuous life into which he was now entering, Woodstock seemed to him to be a place of refuge, to which he would willingly return if his Superiors would so decide.

The valedictory of his four years at Wood-

stock may be quoted from a letter written by one of his fellow professors, one whom he was forever teasing in a playful way. "One day," the writer recalls, "I went down to Father Tierney's room and to my amazement found him seated on a chair in the middle of the room, apparently doing nothing. On being asked what he was doing, he answered me: 'I have just been thinking: am I doing all I can for Almighty God?' This, I judge, is the keynote of his character. . . He was an ideal scholar of the Society of Jesus; a thoroughgoing student, loyal, reverential, yet not at all blindly trusting *in verba magistri,* still less *in verba sua.* Like all noble characters, he was a modest man essentially. His life of study in the Scholasticate made him such a fearless defender of the truth afterwards. His Faith was everything to him; next came the Society; and both claimed and received his every life-activity and energy. He had the fearlessness of security in his Faith and in the integrity of the Society, and so he could, in the face of the enemy of the Church, put on the *audacia* of the apostle. He was a man of solid virtue and piety, and gave all to God Who was his all."

V

Editor of "America"

THE first issue of *America,* with the subtitle, "A Catholic Review of the Week", is dated April 17, 1909. The idea and the need for a weekly journal of Catholic opinion were the discovery of Rev. John J. Wynne, S.J. Four years previously, Father Wynne had been the prime mover in the founding and publication of "The Catholic Encyclopedia." He realized that " we have no organ in America similar to the *Tablet* in England, and such an organ is quite as much needed here as it is indispensable there."

Accordingly he projected a weekly journal that would "meet the needs of the time."

Among these needs are a review and conscientious criticism of the life and literature of the day, a discussion of actual questions and a study of the vital problems from the Christian standpoint, a record of religious progress, an authoritative statement of the position of the Church in the thought and activity of modern life, a removal of traditional prejudice, a refutation of erroneous news, and a correction of misstatements about beliefs and practices which millions hold dearer than life. (*America.* Vol. I, p. 5).

The object of the weekly was to "discuss questions of the day affecting religion, morality, science and literature; give information and suggest principles that may help to the solution of the vital problems constantly thrust upon our people." (Idem).

From the very beginning, *America* became a powerful influence in American Catholic life. It impressed itself on the non-Catholic as well as on the Catholic reader as a cultured, intelligent, able champion of Catholic belief and effort. It was something new in Catholic journalism in the United States; it filled a need that was not thoroughly recognized until that need was so successfully filled. Father Wynne continued as Editor for precisely one year. He was then relieved of the management in order to be able to devote himself more entirely to his epochal work on "The Catholic Encyclopedia." He was succeeded for a few months by Rev. Michael J. O'Connor, S.J., one of the Associate Editors who had collaborated from the inception of the Review. In July, 1910, the well-known author, historian and orator, Rev. Thomas J. Campbell, S.J., was named Editor-in-Chief.

Father Tierney spent the Christmas holidays in New York. On January 2, 1914, he joined

the staff of *America,* as Associate Editor, in succession to Rev. Edward P. Spillane, S.J. There was a strong suspicion, though not general knowledge, that his real appointment was to the office of Editor-in-Chief. Quietly, he familiarized himself with the routine and mechanics and methods of an editorial office. He began immediately to submit editorials and articles on a wide variety of subjects. On February 18, formal announcement was made that he was to take over the editorial management from Father Campbell.

It would be difficult to conceive of one better equipped than Father Tierney for the difficult position of editing a liberal, intellectual Catholic periodical such as *America.* Physically, he was an impressive, heroic-sized man, standing well over six feet in height, and built in fine proportions. His facial features were large but well-harmonized, and there was a look of power glinting from his eyes and hovering about his mouth. His carriage can best be described as princely. For some reason, the mind sometimes carries a picture of some irrelevant, trifling action that would seem to have no cause for being remembered. The writer has one such: it is that of Father Tierney descending the old stairs at Woodstock, on an October afternoon;

with his biretta a trifle back on his head and with a flowing cloak about his shoulders he swept down the stairs for all the world like a king in a procession of state.

His preparation, though not direct, for assuming a post that demands an almost universal and infallible knowledge was most fortunate. His earlier years were devoted to an intensive study of the classics and modern literature; he had lectured in the sciences; his maturer years had been spent in specialized work in Catholic philosophy and theology. His readings in history and biography were voluminous, his interest in and appreciation of the fine arts was keen and scientific, and his enthusiasm for nature in all its manifestations had been a passion since his boyhood. All told, there seemed scarcely a subject in which he lacked technical knowledge and of which he could not discourse intelligently.

The secret of his knowledge was his prodigious memeory. Through that faculty, he amassed an amazing amount of data and information, to which he could refer at will and with ease. Whatever he read, he absorbed and remembered. It was sufficient for him to hear a name once or to catch even a fleeting glance of a face; he did not forget. His memory was a vast repository to which he always had the key.

He sometimes used it for purposes of amusement. For example, one might inadvertently let slip a remark about one's past or about one's relatives that would ordinarily be forgotten as soon as spoken. But Father Tierney, by some amazing power, would be able to call them up years later. He would then parade them before the person, giving the impression that he was reading the mind. It was mystifying, if one did not remember his tenacious and uncanny memory.

Linked to this faculty, was that of a sixth sense, which might be called instinct or, perhaps, clairvoyance. He sensed the undertones and overtones of a matter, perceived the relationship between things apparently in no way connected, peered behind words spoken or written, pieced men with events, and drew conclusions that were as mysterious as they were correct. "Where *does* he get his knowledge of affairs, his quick and accurate insight," Cardinal Bonzano, then Apostolic Delegate to the United States, once asked. "It's positively uncanny," he concluded. Such an asset was invaluable for the editor of a national weekly who had to meet men of all types and deal with matters of potential inflammability.

His mind, naturally and by training, was

sternly logical, his judgment was fine and discriminating, and he had a strong, imperious will. He thought clearly and acted directly. He quickly cleared away any doubts that he might have on any subject. And he left neither foe nor friend in any doubt as to his position. He was sometimes brutally honest in words and in conduct. As soon as his mind was made up, and it was usually made up in an instant, he feared no champion of the other persuasion. He was seldom uncertain, but if he were he knew and confessed that he was doubting. He never compromised and he was never intellectually dishonest. If he had been less intense in his opinions, and less unbending in his decisions, he would not, probably, have been the subject of an obituary notice so early in life.

"In my estimation," writes a friend, "Father Tierney's dominant quality, besides his deeply religious spirit, was his wonderful tenacity. He never relinquished a duty or a job once he began it until that duty was completed." Another correspondent, who knew him since his Novitiate days, testifies: "During the years I was closely associated with him, I was greatly impressed by his intensity of application and the largeness of his capacity for sustained efforts. I have seen him tired but never discouraged. Ten-

acity was an outstanding trait. When he went after an object, cost or energy was not considered. His courage seemed to have no boundaries."

A person meeting Father Tierney for the first time would probably be slightly repelled by his aloofness or frigidity. His handshake was cold and listless. His manner was abrupt. He was a man of first impressions. He either liked or disliked an acquaintance from the beginning, guided in his decisions largely by his instinct. Should his appraisal be unfavorable, he was painfully polite and courteous. Otherwise he gradually thawed out and became his natural, hospitable self. He was not emotional, nor sentimental, but he did have a great gift of friendship. He was affectionate with restraint. "He had a heart, big, kind and true," a friend wrote of him, "although he manifested a few cold and odd traits, such as are but too often incident to higher intellectual ability. He overshadowed and overawed; not infrequently, those who did not know him well or who lacked the power to discriminate between the expression and the soul behind that expression, were embarrassed and even depressed in his presence. And yet, Father Tierney was considerate."

As long as a friend was well or doing well, his particular method of showing his affection was by way of teasing or joking. But his deeper reaches of friendship were shown when one was sick, or troubled, or unfortunate. One of his greatest passions was that of giving things away or persuading others to give to a worthy cause. Another ceaseless activity was that of securing assistance for anyone whose aspirations he approved. He was a most attentive visitor to the sick, though his visits meant much personal sacrifice of time and energy. He loved children, especially if they were pert, and he was intensely interested in the unfortunate and helpless, the more so the more their case was desperate. He sought no favors for himself, but he showered many on others.

In forming his estimation of men, he was attracted by intelligence, cleverness, candor, honorableness, and modesty. He was impatient of stupidity, of sloth and slovenliness, and he detested, almost more than anything else, lying and deceit. Foolish pride and vanity and boastfulness might make him indignant, but dishonesty in word or act was, to him, the unforgivable sin. To the stupid, he might be irritable or unkind; to the vain he would be sarcastic and even cruel; but to anyone whom he even suspected of

not telling the truth or of not acting squarely, he was ruthlessly insulting. Because of his strength and his honesty, he was either liked exceedingly well or was roundly hated. His friends, he appreciated; his enemies and opponents bothered him not at all.

His lordly mannerisms, an air of superciliousness and disdainfulness, his self-confidence and independence of thinking and acting, his intolerance in matters that affected him closely, his indifference to what opinion others might hold of him, all seemed to mark him off as a proud man. To an extent, he was proud, but without being vain. He could not but realize his mental superiority, which he attributed to God; and he likewise was aware of the tributes paid to him by his Superiors and associates. But despite his natural pride and his native stubbornness and strong will, he could force himself to a childlike obedience and resignation. He could tell one in command that the order was a mistake; but he would manfully carry out the order to the best of his ability. There was real humility in him, but it was of the supernatural order and so was more potent than his natural pride. His manner was apt to belie his spirit.

The assertion that Father Tierney was in reality timid and shy might seem paradoxical. But

there is a large amount of truth in the statement. He shrank from publicity and from places of honor; he avoided being pictured or being named in newspapers. In a typical note giving directions about fulfilling a request for biographical data about himself he wrote: "It will not be necessary for you to be too detailed. I object strenuously to anybody writing down my miracles." His shyness was interpreted by some as coldness, or arrogance, or as indicating resentment or displeasure. However misunderstood, it was a beautiful trait in a man as great, physically and mentally, as he.

Of his spiritual life, one could instance evidences of childlike simplicity and tender devotion. But he carefully concealed his piety and his prayers. In professions of Faith, on the contrary, in matters of doctrine and belief, he militantly projected his flaming allegiance to God. On one point he was delicately sensitive; that was his orthodoxy. He was a speculative thinker in dogmatic and moral theology, and he was advanced and liberal in his opinions. But he could boast, after he had laid aside the editorship of *America,* that, during his whole conduct of that weekly periodical, not once was he guilty of writing or permitting to be published any statement that was heretical or unorthodox.

On one occasion, when he was forced to defend himself, he could write: "It is no small consolation to me to know that never in my twenty-seven years as an ecclesiastic, seminarian or priest, have my Superiors found anything in my conduct deserving of reprimand. I pray God it will be so always."

VI

Defender of Catholic Truth

AT THE time Father Tierney was named to the staff of *America,* the editorial residence was at 59 East Eighty-third Street, New York. It had been removed from the original location at 32 Washington Square West, during May, 1911, for it was thought better, at that time, that the community should be united to one of the larger Jesuit establishments in the city. The editors, then, occupied the brownstone residences on Eighty-third Street, and, with certain reservations and arrangements necessitated by their peculiar work, became members of the community serving St. Ignatius Church, Park Avenue.

Fresh from the peace and regularity of seminary life, Father Tierney threw himself into the turmoil of a journalistic career with a bounding energy and enthusiasm. Heretofore, his duties were comparatively light; he had leisure for study and recreation. But he was circumscribed by the narrowness of his position. As Editor of *America,* there was no limit to the number of avenues that were open to him. He had full scope to show whatever individuality

and originality and power and personality he possessed. He became, in reality, the journalistic spokesman of the Catholic Church in the United States. For *America,* then as now, supplemented as it also transcended the purposes of the diocesan weeklies. It was national in its appeal, and was recognized as the intellectual organ of progressive Catholicism in this country. He had this instrument ready to hand; he had freedom to wield the instrument; it remained for him to show his power.

During his two months of apprenticeship, he had been forming his plans for the betterment of the Review. The first issue to appear under his name was that of March 7, 1914. Notable changes in make-up, and more so in editorial policy, were introduced. The number of signed articles was increased, thus introducing a wider variety of content. The order of the departments was rearranged, and the departments themselves solidified. On the whole, the paper achieved a greater compactness and completeness. These mechanical improvements in the Journal were accompanied by a reorganization of the duties of the Associate Editors and of the editorial machinery. He introduced a new spirit of efficiency.

Writing years later, Father Blakely, his closest

associate, could testify that "*America* and Father Tierney were interchangeable terms." They became so from the very beginning of his editorship. He impressed himself and his character on his organ. At no time had *America* been ineffective. It had been founded to explain and champion and defend Catholic truth. It had fulfilled its purpose with a certain charm and gracefulness, that did not lack vigor or strength. But Father Tierney was nothing if not forceful and spirited. He believed in plain-speaking, even at the expense of courtliness. And truth-telling, being one of his dominant traits, was practiced by himself and demanded by him in others. When need arose, he was severely sharp and, on occasions, used that dreadful weapon of sarcasm and irony which he possessed so abundantly.

One of the first articles contributed by him after his appointment to *America* illustrates his method of discussing a controversial subject as well as his style of writing at that time. It is entitled "Another Remarkable Invention," and begins:

Wonders will never cease. Inventions will never come to an end. A new one is on the market, the strangest of all yet devised by man. It is not a mechanical toy, either, nor a machine

for making bread. They are commonplace and quite unworthy of esthetic Boston, the Alma Mater of the inventor. This remarkable invention is nothing less than a new religion, "The Christianity of the Twentieth Century." Its author is Charles Eliot, President Emeritus of Harvard. This is the second time the venerable gentleman invented a new religion. . . (Vol. X, p. 341).

Like it or not, that was the attitude and that the style which Father Tierney assumed in his first editorial contribution, and such a passage as that was characteristic of his subsequent writings. Many did not like his style and many detested his attitude. He himself appreciated the beauties of a rhythmic, undulating, harmonic swing to a sentence, and he praised those qualities in the writings of his associates. He was likewise aware that honeyed words attracted wandering souls, that suavity and mildness were good approaches to friendly relationships with those from whom one differed. He left to others such allurements. As for himself, he stood upon the hard, naked pedestal of truth without compromise, and aimed at the heart of the target with sharp, crisp, machine-gun sentences.

He may best be compared, in these early days, to a Crusader setting out fresh against the Mussulman. There are modern Moslems and he

was a modern knight, superabundant in vitality and infectious in his enthusiasm, taking rare joy in the scent of battle. He gave no quarter to the enemies of the Faith, and he attacked them in their strongholds. It has already been noted that tenacity of purpose was one of his outstanding traits. That quality characterized him in the abundant controversies which he instigated or into which he was forced by his militancy.

Some of these controversies were in private correspondence, and some were projected into the pages of *America*. So numerous were they, in both spheres, that their repetition here would become tiresome. They must, sometimes, have palled on him also. But he never, apparently, let a single instance of anti-Catholic calumny, either malicious or purely ignorant, pass without a protest or challenge. The files are still packed with the private interchange of letters between himself and those who had given offense. A report would reach him, for example, that that happily deceased sheet of scurrility, the *Menace,* was being distributed by the Y. M. C. A. He demanded and obtained an investigation, and received assurance that it would be excluded from all the "Y" reading rooms. The *Red Cross Magazine* carried a Kipling poem with ungracious references

to the Pope. He secured an editorial apologizing for the publication of the verses. A Columbia professor emitted some skittish remarks about the Church.

This incident will suffice to illustrate his method in dealing with a hundred other similar affairs. Upon receiving and verifying a report of these lectures, Father Tierney directed a polite note to the professor asking him, if he were incorrectly quoted to deny the statements, or if correctly quoted, to give his proof of them. The professor did not reply. Father Tierney sent another note, equally polite, but by registered mail making the same request. The professor answered by inviting him to lunch. The answer was immediate:

Dear Sir: In answer to your note of this morning, I regret to say that I shall not be able to lunch with you at any time. I trust, however, that my inability to do so will not prevent you from answering the questions which I put to you in my former letter.

While fighting for the good repute of the Catholic name and for the complete rebuttal of anti-Catholic animus and misinformation, he may have been an outrageous enemy; but he was assuredly a staunch and vigorous champion. When the private controversies were of primer

interest, he would reveal them in *America*. This was usually done when the person involved was a well-known character, or when due satisfaction could not otherwise be obtained. John Lind, for example, President Wilson's special agent in Mexico, made some false statements about a Papal Bull in Mexico. Mr. Lind refused, by deep silences, to substantiate his remarks. He was pilloried by the publicity given to the matter by Father Tierney. When William Dean Howells refused to attempt to prove his silly remarks about the Jesuits and the end justifying the means, Father Tierney felt justified in taking the public into his confidence. These instances, chosen at random, might be multiplied indefinitely. By his persistence and by his vigilance, he taught the magazines and newspapers and orators to make sure of their references or statements about Catholic persons and beliefs.

Within the first year of his editorship, the Newark *Monitor* was inspired to comment on his crusading work. It may be quoted as a sample of similar testimonials. Under the title, "A Fighting Jesuit," it reads:

We take off our hats to the Rev. R. H. Tierney, S.J., the fighting editor of *America*. Wherever there is a falsification of history to be

exposed, wherever there is an insinuation to be drained of its gall of bigotry, there is sure to be found the learned and earnest Jesuit. He makes it his business to attack error in high places. Whenever a man in exalted position or one known to literary fame offends against truth or justice where the Church is concerned, Father Tierney courteously and deftly calls him to account. The offender must needs retract or stand branded as he deserves.

A very interesting, but very trying, campaign it was that he waged in this first year, and for many years after, in the forefront of the battle lines. He was fearless both in attack and defense. His constructive policy of presenting Catholic truth will be noted later. For the present, it is sufficient to record the manner in which he threw bombs with fine accuracy. He did not seek the mollifying word after he had failed to discover the palliating circumstances. He detested compromisers and silences on matters essential to Faith or morals or justice or patriotism. His weapons were sarcasm and irony and laughter, joined with sincere indignation and righteous anger. He could be caustic and bitter.

Many milder-mannered people came to be offended, and many came to be scandalized, and many gentler-minded persons refused to read *America*. They knew only the printed word.

They did not share the secrets that he held, and did not realize that Father Tierney was a four-square man, absolutely just and honorable, eminently fair to every honest opponent. His resort to stronger methods was employed only after those whom he called to account had acted knavishly.

VII

A Neutral during the Great War

EVEN in times of genuine peace at home and abroad, an editorial chair is not the place in which to lounge. It is uninterruptedly a chair charged with electric currents that unexpectedly shock the editor into action. But six months of Father Tierney's editorial existence had not passed before he was plunged into the chaos of the World War. The United States was not at war. But it was in the very delicate and embarrassing position of preserving its neutrality while Europe was amassing forces for wholesale massacre.

The United States had been built up by Briton and German and French and Austrian and Italian and Belgian and Russian and Irish and the other nations and races of Europe. And the sympathies of the citizens of the United States went out to their own stock across the ocean. No one knew, then, as no authority is certain now, the answer to the ultimate question of the responsibility for the War. But propaganda was rife and reckless. President Wilson declared for neutrality; that was a beautiful theory, but its practise was difficult.

The position of the editor of *America* was particularly perplexing. His readers were in great part close to the nations and the races that were fighting one another. Generally speaking, it might be said that the majority of his readers were but one or two generations removed. Their allegiances in spirit were still strong. Father Tierney could not, in justice, throw his influence to either side. Moreover, Catholics were fighting under the flags of both sides. His program was that officially declared by his own nation. He sided with neither the one nor the other group of nations that were at war. His attitude one month after the declarations of war was expressed in an editorial: "Our Attitude Towards the War." In his introductory sentence he stated: "It is premature to express any final judgment upon the causes of the war." He then subjoined the justifications alleged by both sides, and continued:

As Americans we stand aloof from the great conflict; but the sympathies and judgments of men naturally incline to one side or other. In this there can be no violation of neutrality. Vicious, however, beyond words and destructive of national peace is the misrepresentation of facts. . . . As Americans we ask for neutrality and fair play. (Vol. XI, p. 503).

With scrupulous fidelity, he endeavored to keep his own mind and emotions well-balanced, and to reflect that attitude in the weekly issues of *America*. He published the authentic news of the war in the Chronicle department as far as it was available. But he and his associates sifted that news unsparingly, separating it into fact and propaganda. Father Tierney's cold, logical, keen mind was a perfect instrument for this difficult operation. Try as he and his associates might, they could not satisfy the extreme views of the friends and relatives of those on both sides of the trenches.

Here in the United States, a violent war of prejudices and allegiances was being waged. The truly neutral editor was in that region known as "no-man's land." He was the target for both sides. Father Tierney proclaimed his neutrality and protested his impartiality in article, in editorial, in special editorial notes. He was blamed for being neutral and condemned for being partial. The judgments of some of the readers, during these hectic years, were unbalanced, their prejudices were loosened, their imagination excited and their passions inflamed. They would be satisfied with nothing but a complete agreement with their own frenzy.

In fairness, it must be said that the great ma-

jority of readers were appreciative of Father Tierney's objectivity and impartiality while the War was waging in Europe and the United States remained officially neutral. But the active minority accused him and *America* of being pro-French, pro-German, pro-British, pro-Belgian, pro-Austrian, etc. Letters of protest poured into the office; those which were preserved make an intriguing study of abnormalities. "Altogether," one writes, "*America* has become too Germanic for many of your readers." Indignantly, a correspondent asks: "Had you not better transfer the place of publication from New York to Berlin and rename the paper *Germany*?" On the other side: "Your editors seem to be deplorably ignorant of everything that pertains to the Teutonic race, the torch-bearer of civilization." To conclude these rambling quotations, as many for as against, a German enthusiast complains that *America* has fallen to the abysmally low level of the *Menace,* has become "a slanderous and calumniating sheet." Rhetorically, he asked: "Has *America* ever spoken of the atrocities of the Russians or the Belgians? . . . Did the Rev. Editor of *America,* whose sympathies are with England, France, Russia and Japan. . . ?"

Manifestly, Father Tierney preserved neu-

trality and told what truth there was to be told about both fronts. His quandary, however, is described in an editorial:

With half the world at war, and his journal numbering among its subscribers hot partisans of all the belligerents, the editor sees that very wary walking is called for. He is desirous of chronicling the progress of the war as clearly and dispassionately as he can, he seeks to secure articles on the conflict from those who seem best qualified to give accurate information, and aims in his editorial utterances to be positively aggressive in his neutrality.

But all in vain. For the postman groans under the daily load of letters that criticize roundly the paper's biased handling of the war news and complain bitterly of the unjust, unfair, outrageous treatment divers people, countries, cities, communities or persons have received at the editor's incompetent hands. Passages like the following are found in these letters: . . .

Thus far the grieved or indignant subscriber. The distracted editor, meanwhile, is quite at a loss what to do. He thinks seriously of excluding from his paper all references to the war whatever and of assuming that Europe is enjoying profound peace. . . . He could speak hopefully, for example, about the fine prospects of a large exportation of rugs and cats from Persia this year; enlarge upon the superiority of Brazil's coffee over Java's; the excellence of Naples'

macaroni. . . One thing, however, the editor is fully determined to do; pray fervently for the return of peace. (Vol. XI, p. 607).

Until the time the United States entered the War, protests continued to roll in, subscriptions continued to be cancelled, and *America* continued to publish the news of the War, refined of its propaganda, to express its views on the ethical and religious points involved in the War, to preserve its policy of neutrality and impartiality, as it continued to pray uninterruptedly for peace.

VIII.

Champion of Mexico

AFTER the regime of General Diaz collapsed in Mexico, that disturbed country was thrown into the American consciousness in a very bitter and tragic way. At first, the troubles were purely domestic to Mexico. Huerta and the Federalists were being attacked by Carranza, Villa and the so-called Constitutionalists. Father Tierney remained an interested but non-partisan observer. He deplored the turbulence of the civil war, with its bloodshed and suffering.

Early in 1914, about the time he became Editor, the United States was being drawn into the conflict. Both Federalists and Constitutionalists more or less seriously offended the United States. A punitive expedition was sent to occupy Vera Cruz. In an editorial, dated May 2, 1914, *America* stated:

We are at war with a neighboring nation; our ships have shelled a foreign city; our army has invaded a foreign country; our guns have slain citizens of another nation. . .

Surely our responsibility is great; and the occasion calls not alone for reflection, but also for prayer to the God of power and love, that

He in His mercy and goodness may still our passions, calm our souls, compose our differences, so that we may lay aside the destroying sword with honor and thus save our beloved nation from the horrors which will otherwise afflict it. (Vol. XI, p. 62).

In this editorial, as in other writings, Father Tierney paid tribute to the Mexican people. He was somewhat opposed to our American interference in their affairs, for he saw clearly, even at that early date, that the policy and aims later espoused so boldly by President Wilson were destructive of stability and peace in Mexico. He was content, however, merely to chronicle the progress of events with occasional warnings as to the grave dangers in the path of that progress. He was vigilant, both from a patriotic American viewpoint as from the Catholic angle. He was also keenly alive to the propaganda of an un-Catholic nature that was appearing in the American press. An early instance of this was the fictitious news-item published in the New York *Herald* about the friars sniping from a church tower on the American troops. The *Herald* later published an apology of a sort to *America.*

It was in May, 1914, that the charges of anti-Catholic persecutions practised by the Consti-

tutionalists began to attract attention. Father Tierney was one of the first American observers to note this persecution and to verify the reports. He was quite assuredly the first to give the reports publicity. From a multitude of sources, he gathered authentic information. The record grew day by day; it grew in fearsomeness and horror; it grew into volumes of affidavits and sworn testimonies. In the early summer, he began to lay his evidence of religious persecution in Mexico before the American public. In the issue of July 4, 1914, he writes as follows:

An afflicted land is calling for help. Dying men, starving children, ravished women are uplifting their voices calling on God and their neighbors for mercy and assistance. The cry is real; the voice of the dying man is from the heart; the plaintive tones of the poor, little children, the agonized shrieks of the abused, deflowered, ruined women are from the very depths of the soul. Demons stalk the fair land; a demon's work of lust and carnage is done. . . A leader of the northern rebels, who is held up to us as a liberator, has six concubines; his men have ravished the women of a captured city on two successive days; they have outraged priests; they have treated nuns as things of shame; they have desecrated and robbed churches, breaking open the doors of the tabernacle to seize the sacred vessels. . . Never in the

history of modern times have worse scenes been witnessed. (Vol. XI, p. 269).

After further enumeration, followed by the comment, "Decency forbids us to say more of this," he turns to the Government of the United States which had encouraged the perpetrators of these crimes:

The facts are true. Our part then—what is it? Has this war been brought on by American lust for gold? Has it been prolonged for gold? Who will explain our conduct in regard to the munitions of war? What part have we had in the construction and management of wireless stations for the rebels? Who will explain other acts which await revelation? What is the reason for them?. . . (Idem).

In writing this way, Father Tierney was not a fanatical propagandist, lying to gain his end; he was not an air-pumped rhetorician asking questions oratorically. He had facts and documents, bundles of them, supplied by eye-witnesses in Mexico, revealed by those behind the scenes in Mexico and the United States, authenticated and verified by men of utter probity and authority. How he collected his information is an amazing story in itself. But not nearly so amazing as the content of the records that he held in his files.

Week after week, during 1914, 1915, and

1916, he continued to list the atrocities perpetrated by Carranza and Villa, before and after their split, and by such of their lieutenants as Calles and Obregon. He recorded the outrages, indicated the blasphemies, chronicled the closing and desecration of churches and religious institutions, the murder of priests and nuns, and the worse than death sufferings of the latter, the rapine and loot and lust that marked the passage of the Constitutionalist forces. And this must be insisted upon: he published nothing that he could not prove conclusively under solemn oath. Many of these revelations were shocking to his readers; but he could have published, had he wished, narratives that were truly blood-curdling and gospel-truth. During these years, Father Tierney became a kind of central depository for information about the tragic martyrdom that the Catholic Church in Mexico was enduring.

In his editorial column he was drawing conclusions from the ghastly records of fact and was advocating policies that would abolish the conditions which permitted and caused these outrages. He ridiculed and stigmatized the criminal leaders in Mexico. He lodged formal challenges against the powerful American agencies that aided and abetted the Mexican anti-

religious forces. He unmasked the hypocrisy of the one and the other, the while he countered the very subtle and malicious propaganda that was being spread broadcast in the United States. He inveighed against the silence of the press as against the brazen loquacity of the agitators. (Vol. XIV, p. 38). He warned the American Government of the folly and the crime of supporting and recognizing the Carranza regime which President Wilson favored, much to the amazement and the embarrassment of our country at the time and since. He called on humanity and invoked the American people in the sacred name of justice and liberty and mercy. He championed the cause of the Mexican people as an American citizen and as a Catholic priest.

A plain statement of his attitude towards the situation in Mexico was supplied in answer to a query printed in the issue of November 21, 1914:

The Mexican problem has a triple aspect, political, economic and religious. The last aspect only has been our concern. Under ordinary circumstances the Mexicans would and should have taken care of this themselves. In this instance, however, our Government, no doubt with the best intentions, made itself sponsor for the Constitutionalist party, thereby incurring certain duties. Among these, not the

least is the duty both of righting wrongs and of preventing further crime. Unspeakably frightful crimes, wanton enough to make strong men shudder with horror, have been committed against priests, Sisters, and lay people; and *America* feels that in justice both to itself and to American citizens who abhor such brutality, our Administration should bring every possible *moral* pressure to bear upon the Mexican criminals, who have time and time again said that they are acting under the authority of Washington. (Vol. XII, p. 145).

A year later, he again clarified the attitude of himself and American Catholics towards Mexican affairs. Writing editorially he stated:

They [American Catholics] are not in any way concerned with that nation's [Mexico] purely internal affairs, whether these be political, economic or religious. As citizens of this country they are, however, concerned with the attitude of our Government toward Mexico. Such interest is at once their duty and their privilege, for this is a democracy, and since Catholics are true democrats they are unwilling to see the United States committed to a course of action that would appear not only to condone tyranny and excessive brutality, but also to support both. Our Government stands sponsor for the Mexican revolutionists before the world; and the Mexican revolutionists have been tyrannous and brutal. [Here follows an enumera-

tion of the crimes committed]. This is not democracy, it is not even civilization, and to give official recognition to men who stand for such acts is to commit the country to a policy that the nation has repudiated time and again. In fact, our nation is a protest against just such a policy. (Vol. XIV, p. 14).

While he was thus championing the cause of religion and justice in the pages of *America,* he was carrying on a more silent work of charity and relief. The Mexican hierarchy was bringing to him their problems and their cares, seeking his advice and his help. Refugees were flocking to his door and were being looked after. He appealed to the readers of his Review (Vol. XII, p. 343), in January, 1915, for aid for the distressed Catholics of Mexico. This was the beginning of that "Mexican Fund" which enabled him, as the instrument of thousands of benefactors, to aid the Catholic martyrs of Mexico.

On the lecture platform, also, he cried aloud the cause of his Mexican brethren. In the early months of 1915, this topic displaced the other subjects about which he had been lecturing. He ranged the country, east and west, trying to rouse the American people from their apathy in regard to the outrages against God and humanity being perpetrated beyond the Rio Grande.

Those thousands upon thousands who heard him speak at the mass meetings in the large cities of New England, in Chicago and the Middle West, in Philadelphia and the South, or most especially in the overflow gathering in Carnegie Hall, New York, on February 28, 1916, have not forgotten his masterly indictment of the irreligious forces in Mexico and the United States, the pathos of his description of the anguish of a martyred nation, his vibrant denunciation of those responsible, the ringing appeal for vigilance and action, strong and immediate. Wherever he went, he kindled fires of resentment against the perpetrators of the wrong and tender flames of sympathy towards the oppresed.

He carried his championship of Mexico directly to the door of those Government officials in Washington who, he believed, could remedy conditions and who, he also believed, were party to the conditions. His representations in this regard were made as Chairman of the Committee of the Federation of Catholic Societies. William Jennings Bryan, then Secretary of State, tried to put him off with vague generalities, in letter and in interview. Father Tierney refused to be ignored. When satisfaction was not forthcoming, he shared the correspondence with the public. (Vol. XII, p. 184). Robert Lan-

sing, who succeeded Mr. Bryan as Secretary of State under President Wilson, tried the same official closure, but that did not deter Father Tierney from continuing his battle.

A most interesting aspect of the policy of official blindness to fact in respect to the Mexican outrages occurred in November, 1915. Mr. J. P. Tumulty, a Catholic, then Private Secretary to President Wilson, seems to have acted as the spokesman for the Administration in a letter to a Catholic gentleman of New Jersey. The letter had a special importance at the time. Father Tierney answered in two signed articles (Vol. XIV, p. 173, 197), which are too long to quote here but too significant to pass by without mention. While writing of the President's secretary, he included the entire Wilson administration.

To show that Father Tierney was not a lone voice among American patriots, it is needful but to record the name of another great American with whom he was in agreement. Theodore Roosevelt, in a letter to Father Tierney, dated June 30, 1919, confides what he had thought then and in the earlier years: "What an incredible, what a stupendous muddle our Government has made of Mexico." And in another letter, a month later, the ex-President writes: "I have

read the pamphlet with keen interest, with agreement, and with the most bitter indignation at Wilson. How our people can pardon his infamy in the Mexican matter passes belief." Neither Theodore Roosevelt nor Richard H. Tierney, S.J., were men that allowed themselves to be fooled or ignored in matters of vital justice and humanity.

Other prominent clerics, in addition to the members of the American Hierarchy, and laymen fought the same cause valiantly with him. But among all of these, Father Tierney and the Rev. Francis C. Kelley, then editor of the *Extension* and later appointed Bishop of Oklahoma, stood preeminent. Pope Benedict XV, in a letter dated March 17, 1915, addressed to Cardinal Gibbons, on the subject of American Catholic aid to their Mexican brethren, writes:

Many have had a share in this good work, but over and beyond yourself, Our Beloved Son, and the two other Cardinals who have been conspicuous for their generous participation in the matter, it gives us pleasure to mention by name Our Venerable Brothers, the Archbishops of Chicago and New Orleans, the Bishops of Springfield, Matanzas, Toledo, St. Christopher in Havana, and of San Antonio who has already been praised by us; also Our Beloved Sons, Fathers Francis C. Kelley, President of the

Church Extension Society and Richard H. Tierney, S.J., editor of the review *America.* (et religiosum virum Ricardum Tierney, S.J., diarii, *America,* moderatorem). (Vol. XIII, p. 42).

A vast amount of correspondence naturally gathered in regard to Mexico, both in the years before 1916 and in subsequent years. This material is of historical value. Some of it is purely personal. A few excerpts, not the most important, perhaps, may help one to appreciate what Father Tierney was doing. A gentleman, presumably, who may be identified as "Carranza's Chief Nurse", wrote: "I told you how easily our good President Carranza can be convinced when he is met with sound logic. I told you this at the time and you prudently kept silent and only smiled, and such a smile that spoke volumes to me. I then decided that if I won *you* over it was worth almost the whole United States. Your paper had been one of the most powerful arms against Carranza. . ."

Bishop Michael de la Mora, of the diocese of San Luis Potosi, wrote on February 15, 1917, "I know that you worked hardly for getting my liberty together with so many Prelates, priests and other Catholics. I thank you very much, dear Father, and it being provided that I cannot

pay such a great debt, to be sure, Our Lord will reward you divinely." Archbishop Leopold Ruis y Florez, of Michoacan, on February 17, 1919, testified: "I know, and know very well since the first time I heard of you, your deep interest, good will and valuable help in the religious things in Mexico. May God reward you." In April of the same year, he wrote: "Now the purpose of this my letter is to say to you that I have no words for expressing my gratitude and appreciation for everything you did in the last trouble which was the worst menace for the Mexican Church. I immediately went to the chapel for thanking Our Lord and asking Him to pay you. I think that *you* (underlined) have destroyed all the plot."

Other letters, many in glowing phrases though not in perfect English, were dispatched to Father Tierney by the grateful Bishops of Mexico. Some others, equally grateful, were sent by the American Bishops who were engaged in Mexican refugee work, such as the Bishops of Galveston and of San Antonio, who wrote: "This diocese is deeply indebted to you for the very generous support it has received from you for the Mexican refugees." And the Bishop of Panama prays "May God reward you for your

efforts in favor of the Catholic Church of Latin America."

So the tributes might be recorded to far greater length. But there is need for no more at this time. Father Tierney continued his championship of right in Mexico as long as American interests continued their policy of wrong.

IX

Controversialist and Lecturer

AN EFFECTIVE Review is one that not merely allures its subscribers to read, but that forces them to think about and debate its contents. Its influence is derived no more from an active agreement than from a decided questioning on the part of the reader. Father Tierney, with journalistic instinct, made conscious efforts to stimulate the minds of the readers of *America,* to create differences of opinion, to parallel conflicting views. He aimed to transform every reader into a writer. In particular, he wanted the correspondence column developed as a forum for debate.

As has been noted previously, he himself enjoyed a serious controversy about important questions of Catholic well-being and defense. He entered such a fight with the grim determination of scoring a knock-out. But he also took pleasure in what may be called sparring-matches. At his own dinner-table or in the after-dinner gatherings of his community and of the friends who happened to be present, he quite regularly tossed off a most contentious statement and quite usually succeeded in evoking a many-

sided argument. So. too, in his journal. In the latter months of 1914, and in the years that followed, it was no rare occurrence to devote several columns to the letters contributed by his readers.

The controversies that he initiated or sponsored were notable in many instances. The subjects were sometimes inflammable, even explosive; an Editor had courage to allow such frank discussion. In October, 1914, he published a sober article in praise of "Religious Conditions in Italy." He knew a storm was impending. For several months, thereafter, he welcomed letters (Vol. XII, XIII, XIV), by layman, priest, and bishop all writing manfully and honestly. The religious conditions of the Italians in Italy, and more especially of the Italians in the United States were thoroughly aired, rather beaten like a carpet. There were bitter attacks in some of the letters and gloriously beautiful and vigorous defenses of Italian Catholicism in its practical aspects. Father Tierney's purpose was not to create strife but to bring about a better religious environment for the Italian immigrants to the United States.

Another subject that created a deal of enthusiasm about this time was that of the establishment of a Catholic daily newspaper. It is an

old topic now, but it is worn out because it was so thoroughly thrashed out under his direction. As this topic waned, he threw in other bones of contention, the membership of Catholics in the Y. M. C. A., the relative merits of Prohibition versus Temperance, the campaign in favor of Woman Suffrage (Prohibition and Universal Suffrage had not then been written into the Constitution), the status of the Catholic Press, and, —the subject roused dire partisanship—the practice of sending flowers at funerals. These are but some of the many controversies that flourished during the first two years of his editorship: they are instanced only to recall to those who remember the life and the vigor that he made to pulsate in the weekly issues of his paper.

Through the succeeding years of his editorship, he played up other subjects that affected our national Catholic life. That of the Negro question was one that has not been forgotten, though it raged nearly ten years ago. He felt that the problem of the Negro was the blind spot in the eye of the American people. He allowed his readers to discuss the problem in all its phases, even those assumed to be delicate and imprudent. Because he allowed both parties to the debate to speak frankly, he won much enmity and lost many subscriptions. The subject

was discontinued when it was reaching white heat (Vol. XXIV, XXV), but it was later re-opened. The Italian question, likewise, flared up again about 1919 and brought forth an open discussion that begot enlightenment, even though accompanied by irritability. Apart from the factual results in practical thought and life that came from these controversies, the effect in the periodical was that of increased interest. He stimulated and energized his readers to the extent of forcing them to write to him. And that is a great achievement for any editor.

In a well-established magazine, there is never any dearth of manuscripts voluntarily submitted. An editor could fill his pages week upon week with articles that reached him unsolicited. But he would then be only half an editor. The more important half of an editor's position is that of personally deciding what subjects are of current interest and importance, and which authors he would ask to write on these subjects. Father Tierney was alive to this opportunity and to this responsibility of making *America* the observer and the commentator of the latest, up-to-the-minute events. He recognized trends of thought, currents, movements, or whatever one may choose to call them, while they were in the

making. He had articles prepared on them under his direction and suggestions.

In another way, he thought out or cooperated with the Associate Editors in outlining series of articles that would be educative or helpful. Thus, in 1914, he began a series of vocational articles that included more than fifty contributions on the careers open to young men, under such titles as, "The Young Man and Architecture", The Young Man and Fruit Growing", "The Young Man and Electrical Engineering", etc., all written by men successful in their own profession. (Vol. XIII, XIV, XV). Another series that opened up large vistas was that of the care of Catholic young people in our large American cities. Through his active cooperation with Father Blakely, social workers contributed articles dealing with the problem in their respective localities. (Vol. XIV, XV). Another instance was that, under the special direction of Father Walter Dwight, the then Literary Editor, of a very valuable series of some thirty essays on famous authors written by famous contemporaries. (Vol. XIII, XIV, XV). There is no need, then, of further elaboration to show that Father Tierney edited his weekly Review with vision, with vigor, and with an intimate knowledge of the relative importance of

our American Catholic problems, and with a sure instinct for current news that was history in the making.

While exercising a minute care over every department of his Journal in its weekly issues, a care that was as carefully expended over its typography as over its thought content and its style, and while carrying on a tremendous correspondence, in some inexplicable way he found time to devote himself to a heavy program of public speaking. Were one to consider this one phase of his activities by itself, one would conclude that he did nothing else but travel from city to city, delivering lectures and preaching sermons and retreats.

Throughout 1914 and 1915, his diaries indicate that scarcely a week passed in which he did not address not only one but several audiences in the East and in the Middle West. His schedule, as far as it may be reconstructed, was not so overcrowded from 1916 to 1919, but it was sufficiently heavy to beat down the reserve strength of an ordinary man. About 1920, he seems to have increased his speaking engagements to an overwhelming frequency. His subjects were varied. The religious persecution in Mexico, of course, was the dynamic topic, it may be said, the exclusive topic while he was

championing the cause of his suffering Mexican brethren in the pages of *America* before and about 1916. He lectured frequently, also, on varied educational topics, on psychological, ethical and religious matters, on phases of sociology and economics, on current problems of the day, on spiritism when that hysteria afflicted the world after the War, on Prohibition and Woman Suffrage when they were threatening, and on a variety of other topics.

As a lecturer, he was most impressive and convincing. His massive frame dominated the platform, and the strong lines and large features of his face held attention. His every motion and gesture bespoke ease and engendered confidence in him. His sincerity stood out plainly. In his enunciation, he was meticulously clear and precise, even laboredly so. He was vivacious and forceful, punctuating his discourse with wit that was often sardonic and with sarcasm that was strangely humorous. Never for a moment dull or languorous, he not infrequently burst into passages of real oratory that bound his hearers in a spell. To the preparation of his lectures, he brought a mind that had mastered its subject and that had ordered it with logical precision and clarity.

X.

Loyalist during War and Peace

WHILE the Great War was being waged by foreign combatants, Father Tierney jealously guarded his neutrality. The while he aimed to preserve a fine balance as between the contending parties, he deplored the existence and continuance of the War. His attitude was based on the declared policy of the American Government. It was dictated, also, by the sensibilities of the readers of his Review. Through three years, he had maintained his neutrality. But the War kept coming closer to the United States. Conditions and events were stacking up in such an overwhelming force that they were submerging our national policies and fair intentions.

On April 6, 1917, President Wilson affixed his signature to the document by which Congress declared that a state of war existed between the United States and the Imperial German Government. Father Tierney immediately accepted the verdict of the nation's representatives with zeal and enthusiasm, and threw all the power and force of himself and of *America* into the prosecution of the War. In his first editorial "The Advent of War," he stated:

War is not our choice: strife has been thrust upon us by repeated and wanton violations of our rights. For a long time the American people bore these outrages with a patience that was heroic, and when at last they spoke through their Chief Executive, their message was a calm, noble document inspired by an elemental and honorable desire for justice. The nation is not seeking power or territory, but only the right to pursue its legitimate avocations without let or hindrance from a foreign government. (Vol. XVII, p. 14).

Turning then to the attitude which Catholics might take towards the War, he continued:

There is no fear that in this crisis American Catholics will be slack in their duty to their country. To imply or suspect for a moment that they are disloyal or pusillanimous would be an act of downright folly, made doubly absurd by the war record scored by their fellows in the Faith in every war and act of war from the Revolution to the fateful expedition to Vera Cruz. Catholic soldiers and sailors are as ready to fight and die for the flag as are their Protestant companions in arms. The former need no exhortation to show their love of the United States. They know their duty and will do it bravely. (Idem).

A month later, as the War preparations were swinging into gigantic proportions, and when the War declaration had been brought down to

the individual, he again chanted the hymn of loyalty. Under the heading, "Our Country, First and Always", he editorialized:

Today, whatever strains may mingle in our veins, at whatever altars we may worship, we admit but one political allegiance. We are not Irish, not German, not English. We are Americans.

Not for a moment can we forget the country that has given us birth, on whose benign shores the oppressed of all nations have found a secure refuge, under whose fostering and watchful care we have lived as men should live, free and untrammeled in our right to life, liberty and the pursuit of happiness. May our hands fall palsied to our recreant sides, and our tongues cleave inarticulate to our traitorous palates, if in our regard for any other nation under heaven, we slacken even in our most secret thoughts, in our love and devotion to the great nation which has endowed us with civic blessings beyond all price. (Vol. XVII, p. 140).

With such ringing appeals, he animated his readers to a whole-hearted patriotism. He approved and lauded the successive messages sent out by the President and the executives of the Government. He stressed the absolute necessity of obedience to legitimate authority. "Authority has spoken" he declared, "and the American people forgetting the wild cries of disorderly

elements too long tolerated, have returned to their pristine spirit of willing obedience to rightful authority." (Vol. XVII, p. 242). And again: "It is not ours to falter, to question, to temporize, or by cold calculations to chill the ardor with which this just war has been undertaken. Our duty is to obey the orders of legitimate authority, as the bidding of Christ Himself from whom all power in heaven and on earth is rightfully derived." (Vol. XVII, p. 140).

The while he expressed his flaming loyalty to his nation, he did not surrender his right as a citizen to watch his Government vigilantly. He was obedient, but not blindly obedient. He fully accepted the principle of our active prosecution of the War with all the materials and man-power at our disposal, but he would not hesitate to criticize and condemn any misuse of executive power. For example, in an editorial, "A Warning in the Name of Patriotism," referring to the attempts of profiteers to seize the spoils while the battle was raging, he solemnly attested:

But, the complete and final motive for which we are asked to sacrifice, to suffer and even to die is loyalty to our Government. If this is so true, is it not equally true that the Government should

be deeply conscious now of its sacred trust and duty? Do not the State's duties to the individual grow more hallowed when the individual is asked to part with so much that the State may live and triumph? (Vol. XVII, p. 352).

He expressed his views on the support and criticism of the Administration in an editorial, "Stand by the President":

In a Republic such as ours, there is always place for criticism, incisive criticism, destructive criticism in certain crises, and criticism of every kind, except dishonest, malevolent criticism. It is only reasonable to assume that Congress and the courts may be relied on to preserve unimpaired the system of checks and balances, characteristic of the American form of government, leaving to the citizen the duty and privilege of omitting nothing which may strengthen the hands of our civil superiors. Criticism is useful, but obedience comes first, and the first and plain duty of every American citizen is to stand by the President. (Vol. XVIII, p. 420).

In the fullest extent he cooperated with the Government and the war authorities in every department of his Review. He lent his aid for the furtherance and success of each successive Liberty Loan, he argued in favor of the system of conscription that was put into effect, he supported the appeals and the work of charitable organizations who were engaged in war work.

Being a Catholic editor, he was particularly interested in all the phases of Catholic participation. He appealed for the appointment of more Catholic chaplains to the forces on land and sea, he watched vigilantly over the spiritual conditions in the camps in this country and along the battle lines abroad. When the project of establishing barracks for war-prisoners in the United States was broached, he immediately interested himself in preparing for the proper religious facilities for the expected Catholic prisoners. He gave large publicity to the Chaplains Aid Association and similar organizations. And he gave of himself and his periodical, with no reservations, to the National Catholic War Council and to the activities carried on so magnificently by the Knights of Columbus.

While the War continued, Father Tierney was one of the strongest Catholic influences in forging and arousing a wholehearted Catholic loyalty to the nation. He fulfilled to the highest degree the duties and the obligations and the opportunities that were his as the Editor of the leading Catholic paper in the country.

Peace came at last, with the declaration of the Armistice on November 11, 1918. Father Tierney experienced the palpitating joy that pulsed through the country with the announcement of

victory. But, as he had retained his equilibrium through the hysterical passion of the days of conflict, so in the days of delirium that followed the Armistice he kept a steady grasp upon realities. His first editorial following the end of the War ended with these words of high sincerity and true faith:

We owe more than we can ever pay to the stalwart, fearless young men who have carried forward our flag, unstained and aloft, on both land and sea; we are under an immense debt of gratitude to all those who have given without stint, their time, their labor, their wealth, themselves, and what is dearer still, their sons, to the cause of freedom. But our debt to Almighty God is greatest of all; to Him more than to any human agency is to be given thanks. More than any other nation at war we put our cause under His protection, more than any other nation we had recourse to prayer, more than any other nation we have been inspired by altruism and love of mankind. And God has blessed our efforts. Our first cry of joy, therefore, when peace actually comes must be the *Te Deum*. To God above all we must give thanks for victory. (Vol. XX, p. 136).

With the war of guns finished, the conflict over the peace terms became critical. Father Tierney put his views on a basis of intellect rather than of emotion, he stressed justice and

future peace as the terms of agreement, rather than vengeance and national greed. His attitude was expressed editorially as follows:

The wisest spirits in the United States and in the Allied nations are agreed on the principle that no peace can be lasting unless it is founded on justice. To our own people, who have made supreme sacrifices, must we first of all be just, for there is an order of precedence in justice, but we must also be just to the vanquished enemy. He must be required to make full reparation for his misdeeds, and he must be placed under such restraints as will forever make impossible a repetition of the tragedy which for four weary years drenched the world with blood. Yet that reparation should not be exacted, nor restraints be imposed, in a spirit of revenge or hatred. . .

. . . Germany cannot be wiped out, like the writing on a slate by a sponge in the hands of a child. The people of that now distraught and unhappy country yet remain, human beings, with aspirations and possibilities for good, as well as for evil. We must destroy German militarism, the doctrine that might makes right, down to its last poisonous roots, but not the German people. Many among them regard that philosophy with an abhorrence equal to our own, and as for the others, it is our privileged mission to lead them to the truth. Hatred only breeds hatred, and injustice must look to a sure day of punishment. Not only justice and char-

ity, but self-interest must prompt and demand an Allied policy which will align the German people as willing and valuable factors in a world rebuilt on the principles of righteousness. (Vol. XX, p. 184).

Always a champion of the Pope and believing that his spiritual influence should be shed over the councils of the peace negotiators, Father Tierney strenuously advocated that the Pope should be invited to take part in the Peace Conferences. But the nations who made the terms preferred to be unembarrassed in their negotiations. Father Tierney raised his voice loudly and was heard, even though he was not heeded.

In a noteworthy editorial, "The Pope and the Peace Conference," which appeared in the issue of December 7, 1918, he allows a note of bitterness to creep into his rational argumentation for Papal representation at Versailles. He says:

The Peace Conference will soon begin, and there is no word about the Pope in connection therewith. Nobody is surprised at this, for the temper of many of the conferees is well known, and the famous Fifteenth Article of the secret treaty is still fresh in the minds of thoughtful men. His Holiness, therefore, will probably not be represented in Paris; and this is a calamity. True, he will lose nothing except some un-

stable prestige, but the world will be deprived of a benefit great beyond measure. (Vol. XX, p. 214).

After enumerating the advantages and the necessities of having a representative of the Pope present and taking part in the Peace negotiations, he concludes: "The nations are making a grave mistake in excluding His Holiness from their deliberations."

In order to keep himself and his readers fully informed of the progress of the Peace Conference, he detailed J. C. Walsh as special Staff Correspondent. During the momentous months of 1919, Mr. Walsh remained in Paris, reporting to Father Tierney every detail of importance about the Conference, about the personages involved, about the racial and national issues, about the aims of the supposedly peaceful Governments, about the intrigues and the jealousies, about the direction that the current was taking, about all, in fine, that was good and noble or otherwise in the drama of diplomatic tussles. Mr. Walsh wrote a valuable series of articles, not only valuable but brilliant. These may be found in orderly sequence in volumes twenty and twenty-one of *America.*

Of his strict neutrality before the entrance of the United States into the War, and of his in-

tense loyalty to his country after it had linked its fortunes with those of the Allies, the slightest doubt would be an unforgivable insult. Nevertheless, a month after the signing of the Armistice, a flurry was started by the publication in the newspapers of a document which had been brought to the attention of the Senate Committee which was investigating certain aspects of American participation in the War and the events leading up to that participation.

This document, labeled "Important List of Names," was written by a Dr. Fuehr before the American declaration of war. He was an agent for the promotion of German sentiment and propaganda in the United States. The names listed were those of distinguished American citizens, army officers, business and professional men, and the like. Among the names appeared that of "Thirny," and again of "Thierney, of the American Catholic weekly." An inference was drawn that Father Tierney had been implicated in some dreadful Prussian plot. He felt it incumbent on him, because of the publicity and the suspicion, to reply to the insinuations. He stated:

The case then is this: long before our entrance into the war, without the consent or the knowledge of the person concerned, a German, resi-

dent in this country, put the name of an editor of a national Review on his list, in the hope, no doubt, of influencing him to espouse the cause of the Fatherland. But surely, the editor against whom the offense was committed, could not prevent that. Moreover, the Allies did exactly the same thing. The Editor of *America* did not know he was on the German list, but he did know he was on the lists of France and England. And not only did the literature of the latter nations come to *America's* office in abundance, but French and English gentlemen called frequently, before the war, throughout the war period, and after the war ended. All were received politely, they were gentlemen; all bore away the same knowledge, that until such time as the United States might enter the war, *America* would do its best to preserve absolute neutrality, in obedience to a rational public request of the President of the United States. After our entrance into the war, there was only one path to take, the path of absolute loyalty to the declared policy of the Government. That this was trod vigorously, everybody knows, even the Government, one of whose departments has written a gracious letter of thanks to the Editor, because *America* "has been one of the most helpful periodicals which this bureau has received during the past six or eight months."

The editor of *America* was thought important enough to be listed by a German; he was also thought important enough to be listed by French

and English. This may or may not be an impertinence on the part of those who set his name down, but one thing is sure, it is not a charge against *America,* much less proof of a charge. If a thief lists men in order to investigate the possibility of robbing them, this scarcely constitutes even an indictment of the latter's probity. (Vol. XX, p. 242).

Never another word was heard on the subject. But the calumny could have easily worked much harm had it been allowed to pass unchallenged. No other charge against Father Tierney's sterling, unalloyed Americanism has ever been made against him. Any such charge would, of its very nature, be lying, malicious and calumnious.

XI

Friend of Canada and Ireland

WHEN Germany was guilty of injustice or brutality during the War, Father Tierney declared himself emphatically against such crimes. He feared not to speak with devastating incisiveness. Neither did he hesitate in expressing his opinion about wrongdoing whether it was committed by his own country or by any other Government.

As has been noted previously, he hurled denunciation at the persecuting Junta of Mexico and at the cooperating Administration of the United States. He found himself conscience-bound to protest against certain policies and actions of the Imperial British Government. His interest was never purely political and racial. It was ethical and moral and religious. His cry went up to heaven for justice, elementary and unalloyed; his protest was against the unholy and lawless use of force and might. When he attacked the crimes of Germany and the crimes of Great Britain, he was accused of being an enemy of Germany and of Great Britain. He had neither personal nor editorial hostility against these or any other nation.

Due to his policy on Ireland, he was severely blamed for being anti-British. Confirmation of the charge was alleged because of his attitude towards conscription in Canada. He held that conscription of men and means was a right conceded the Government in times of national crisis, provided it was carried through by methods that were honorable and on principles that were acceptable to a majority of the people. In the case of the United States, Father Tierney was satisfied that conscription was not only justifiable but necessary. In Canada, on the contrary, (and the same applied to Ireland), he believed that the type of conscription enforced by the Dominion Government was unjust to the French-Canadian citizens.

That grand, old statesman of Canada, Sir Wilfred Laurier, was opposed to the Federal conscription of his French-Canadian people and battled against its adoption. By the time the law was passed, in July, 1917, the matter of drafting the French-Canadians of Quebec for war service had ceased being a simple war measure; it had been inextricably mixed up with politics, race, language, religion, imperialism, nationalism and all the other traditional antagonisms in the Dominion. Through stupidity and injustice in its framing, through tactical er-

rors in its application, through the concomitant of anti-Catholic and anti-French prejudice on the part of its supporters, conscription roused up the Province of Quebec to a white heat of excitement, even to rioting.

Father Tierney espoused the side of the French-Canadians. He defended in editorials and in the articles which he caused to be written on the subject, the protest of the people of Quebec against the Federal invasion. Ultimately, the objectionable features of the conscription policy were amended. In an editorial written after the settlement of the controversy, Father Tierney stated:

Hitherto, their [French-Canadians] national pride, their racial prejudices, their legitimate demands have been given scant consideration. But, at last, as is not unusual, the Government has found its way, through costly blunders, to the right way of dealing with the matter.

The principal reason why the French-Canadians have changed their attitude is their realization of the fact that, when God commands, obedience is paramount. The law of conscription, emanating from legitimate authority, has swept away all controversy. . .

The point to be insisted on, however, is this, that the highest military authorities of Canada have put themselves on record to the effect that

the loyalty of Quebec has never been questioned. (Vol. XIX, p. 628).

Something of the appreciation of his efforts in behalf of the French-Canadians is expressed in an obituary notice of Father Tierney which appeared in the Montreal *Le Devoir*.

. . . He died after he had given to the Church all the labor and all the effort of which he was capable. We must add that French-Canadians have a debt of gratitude to him of which some, perhaps may not be aware.

When that extensive campaign of propaganda, whether deliberate or merely ignorant, was launched against us during the Great War, it was to Father Tierney and to *America* that our friends in the United States first turned in their efforts to build up against this menace a serious opposition. And it was from this source that came, in the English-speaking press, the first successful strokes in our defense. We owe it to ourselves never to forget him.

About one year after an unwelcome conscription was attempted in Canada to reinforce the failing British lines, a tyrannical conscription was being agitated for Ireland. That happened in the early months of 1918. Father Tierney, of course, spared no words in condemning the forcible drafting of Irishmen for the Imperial army. By that time, he had prominently identi-

fied himself with the Irish fight for liberty through self-determination, begun two years earlier.

Because of charges made against him, it might be necessary to state here in most emphatic and definite terms that Father Tierney was not hostile nor antagonistic to England. On the contrary, he respected the English people and he admired English institutions and culture. But he detested British political tyranny and cruelty and injustice and stupidity in the centuries of the past as in the years of the War. President Wilson's distinction between the German Junker Government and the German people was Father Tierney's principle in regard to British officialdom in Ireland and the English people.

At the time that he became editor of *America* in 1914, the issue of Home Rule for Ireland was coming to a head. He watched this resurgence of an ancient race to a measure of freedom with intense interest. But he considered it a question to be answered by the two nations involved, and by them alone. His attitude was one of strictest neutrality, through 1915 and even up to the Easter week of 1916. He contented himself with merely recording the various moves of the Home Rulers, Ulsterites, British politicians and Dublin officials.

Then occurred the blood sacrifice offered by brave patriots to save Ireland's soul. He recognized heroism, whether it was accomplished by brave men fighting for freedom in Dublin or by soldiers laying down their lives for England on Flanders fields. He recognized tyranny and injustice, also, whether it was a Government in London or in Berlin that perpetrated it. After the uprising in Ireland, he expressed a calm appraisal of the situation:

An act of rebellion is an act against God. The hand that is raised against lawful authority in State or Church is a hand raised against the Almighty Himself, from whom all well-ordered authority receives its final sanction. . .

With all this said, who shall undertake to judge the motives of any man who gives his life that his country may live? The beginner in philosophy or law can define the nature of rebellion. But who will say that an attempt to free one's country, prompted by present wrong and the recollection of centuries of dishonoring oppression, implies, in those who make it, the moral iniquity of rebellion? The crumbling walls and blackened ruins of Dublin tell why Pearse and his followers died; but from them at whose hands they died, the world may look for no truthful story of their motives or of their deeds. For the history of conquered Ireland and oppressing England is ever the same; a nar-

rative of savagery and blood, met by intrepid patriotism and unswerving fidelity to the teachings of Jesus Christ. . . (Vol. XV, p. 158).

When Sir Roger Casement was hanged on August 3, he paid tribute: "He loved his ideal, and spoke his devotion in love's highest terms and sweetest tone, sacrifice." (Vol. XV, p. 426). But he did not judge England emotionally nor hysterically. As 1916 and 1917 advanced, with cold logic and intellectual sincerity he formed his ideas about Ireland's aspirations and England's pretensions. He had secured trustworthy information from hosts of correspondents, some of whom were fighting in the Sinn Fein movement, some being partial to the Irish Parliamentarians, and some being unalloyedly British Unionists. By May, 1917, he was prepared, and he was forced, to pronounce his policy. Under the head: "What about Ireland," he wrote:

For some time past England has been proclaiming that the Allies are at war in the cause of democracy. At every opportunity British statesmen have lifted their voices to say that their nation is sacrificing itself in the cause of freedom, especially for the liberty of weak and abused peoples. Quite naturally this protestation has been met by the query: What of Ireland? and England has been silent or evasive. . . . Americans are taking a special interest in the

matter and all of them who are unprejudiced are freely speaking their conviction that Ireland has a perfect right to full freedom, a statement quite in accord with England's reiterated assertion that she is fighting for the "right of small nations to govern themselves." (Vol. XVII, p. 116).

Through several months following this editorial pronouncement, he published, almost every week, one or more articles or editorials on the Irish question written, at his request, by some competent and authoritative observer. These articles and editorials are now of great historical value, for they furnish contemporary evidence on the various views and aspects of the struggle. They may be linked with the week-by-week narrative of facts as contained in the "Chronicle" department. He was wholly and unreservedly in sympathy with the Irish aspirations for a full and untrammeled Republic, wholly and desperately nauseated by the hypocrisy of the British Government and the ruthless savagery that attempted extermination of the Irish race. When the question of Irish conscription arose, then, in 1918, he wrote:

This is a plea for the cause of the Allies, for the honor of unsullied America especially. . . Late news from Ireland is a matter of grave concern to millions of our most patriotic citizens.

As before the fateful Easter week, so now, the cable trembles with warnings of impending difficulty, even of bloodshed. . . Can it be that Britain intends to strike once again? If so, it were well for her to remember that the war is not hers alone, nor yet is the cause of the war hers only. America is now in the field that all men, even Irishmen, may enjoy the measure of freedom necessary for national prosperity and happiness.

Can it be that Great Britain does not see the quandary in which she is placed? For four years now she has filled the world with a cry for freedom for small nations, and all the while Ireland has been at her back, still misgoverned, still deprived of the liberty which is hers by every right. . . (Vol. XVIII, p. 631).

Thus he kept the Irish issue burning through the otherwise hectic days of the World War catastrophe. "What about Ireland?" he kept flinging at Great Britain, what about the universal application of the boasted principles of national liberty, what of the right of self-determination for small nations, what of the bloodshed, murder, arson, pillage, desecration committed in Ireland by the direct orders of the British Government?

When peace bloomed for the rest of the world, war became more dreadful in Ireland. Through his correspondents and the reports of visitors, Father Tierney knew, as if he were actually an

eye-witness, just how ruthless this war was. His soul was sickened by the reports about the Black and Tans, and the Auxiliaries, was nauseated by the horrible policy of the British authorities, was saddened by the apathy of the civilized world and the cringing subservience and nasty politics that kept the question of Ireland out of the Peace Conferences. All his spirit went out to the men and women of Ireland who were fighting, as their ancestors had fought and died, for the inalienable right of a nation to live as a free nation.

He was convinced of the justice and the sanctity of the Irish cause; he believed the means that were used by the Irish patriots were moral. Even the hunger strike, which some Catholic moralists condemned, he defended with philosophy as well as with enthusiasm. (Vol. XXIII, p. 519). "So does the whole world think Ireland should be free," he concludes an editorial, "except the British Government, morons and a few cads whose parents were also simple Irish folk without 'schooling'. And Ireland will be free." (Vol. XXI, p. 285).

In view of his continued and courageous, though not hysterical nor fanatical, advocacy of the cause of Irish republicanism, and because, likewise, of his straightforward and vigorous

charges against the British Government for its ruthless policy in Ireland, Father Tierney was held suspect by the British authorities, *America* was labeled as a dangerous and incendiary organ, and both the Editor and his paper were blacklisted in British circles in this country and abroad. But he had ranged himself not against the British Government but against the crimes crying to heaven that were committed under the name of Great Britain. He was fighting merely for ideal and applied justice, for that for which England protested she was fighting. He was as impersonally and impartially hostile towards British ruthlessness in Ireland as he was against Prussian brutality in Belgium. But he was calumniated far more by British than by Prussian propaganda. He was listed as a dangerous and radical enemy to Great Britain. But he was no more antagonistic to the English than he was to the Mexican people, or the German, or the American people when he attacked the Government for its policy in the Philippines, or Mexico, or Haiti.

By the same token of his being numbered among the enemies of Britain, he was held in the highest esteem and affection by the patriot leaders of Ireland. He was in communication with many of them and worked in cooperation

with their agents in the United States. He followed the diverse negotiations that were carried on between the several groups in Ireland that were all working, but in their own ways, for the freedom of their nation. The point to be insisted on is that he followed them and advised them when his counsel was sought: he did not presume to attempt to guide them, as some American cooperators did; for he was convinced that the problem of Ireland was to be settled by the leaders of Ireland. He was also an eager observer and commentator on the interchanges between the Irish Republican Government and the British Government. He deplored the bloodshed and the sufferings that war in Ireland entailed. But he understood the necessity of it. His fervent prayer was that war would prove to be an effective preliminary to an honorable and just peace. Meanwhile, his admiration for the efficiency of the governmental regime set up in Ireland by the Sinn Fein Movement knew no bounds.

Father Tierney was recognized by the Republican sympathizers in the United States as one of the outstanding leaders. When he attended their Conventions, as in Philadelphia in 1919, or their smaller gatherings, he was greeted with ovations. He had their confidence and

their affection. He was at the center of their activities and became an authority in their councils. When Eamon De Valera, and Harry Boland, and Dr. Patrick MacCartan and other notables came to the United States, they paid visits of respect and for consultation to him. When the non-partisan committee sponsored by the *Nation,* namely, the American Commission on Conditions in Ireland, was organized in 1920, Father Tierney was instrumental in making it a success. He not only helped to outline the program that it would undertake, but cooperated in securing witnesses and documentary evidence.

In view of Father Tierney's advocacy of the Irish cause and of his being considered fanatically hostile to Great Britain, the conclusions of this American Commission might be instanced in his justification. The Commission consisted of one hundred Americans, of whom five were Catholic Bishops, seven were Episcopalian Bishops, four were Methodist Bishops, five were Governors of States, eleven were United States Senators, thirteen were United States Congressmen, fifteen were Mayors of large cities, and the remainder were clergymen, lawyers, professors, business men, etc., the large majority of whom were neither Irish nor Catholic.

After holding fourteen public hearings, and

many private investigations, the non-partisan, largely non-Irish and non-Catholic American Commission rendered its report. Such phrases as the following run through this document:

The British terror in Ireland would seem to to us to violate. . . all laws of peace and of war, private and public, human and Divine. In its long continuance, complete organization, ruthlessness and all-pervading character, it would seem to your Commission almost without parallel in the practise of civilized nations; . . .

They [the Irish people] are at the mercy of Imperial British forces, which, acting contrary both to all law and to all standards of human conduct, have instituted in Ireland a "terror" that is more terrible than war; . . .

These acts of the Imperial British forces are contrary to the laws of peace and war among modern civilized nations; . . .

The Commission clearly establishes the culpability of the Imperial British Government for the Irish atrocities; . . .

In spite of the British "terror," the majority of the Irish people having sanctioned by ballot the Irish Republic, give their allegiance to it; pay taxes to it; and respect the decisions of its courts and of its civil officials. (cf. *America,* Vol. XXIV, p. 589).

Such statements by such an investigating Committee must certainly be accepted as evidence of the absolute rightness of Father Tier-

ney in his attitude toward Great Britain's policy in Ireland.

When the Anglo-Irish treaty was signed by the British and Irish representatives in London, and when it was being so hotly debated in the Dail Eireann in December, 1921, Father Tierney restrained himself in the strictest neutrality. He had hailed the letter of Eamon De Valera, of August 24, 1921, to Lloyd George, as "a great State paper which will be forever treasured by all men who refuse to admit that might alone makes right." (Vol. XXV, p. 496). He quoted in its entirety and with full approval, the proclamation issued by Mr. De Valera, on October 10, 1921, to the people of Ireland, on the truce and peace negotiations. On December 17, 1921, he wrote editorially about the treaty:

The articles of agreement between the Irish Free State and Great Britain do not fulfil all the hopes of the Irish people. Nor do they meet the higher expectations formed by lovers of human liberty here and abroad. . . But the issue must be settled by the Irish people. In one sense, it is their concern alone. Ratification is not asked from the descendants of the Irish in the United States, Australia or New Zealand. . . . They [the Irish representatives] have signed and have submitted their work to the people who chose them. It is not perfect. But that it will

be rejected by the Irish people is well-nigh unthinkable, if for no other reason, because there is no alternative. . . If the skies are not illuminated by a sunburst, they are at least brighter, and in this new day the Irish Free State will begin its work for a people who have been the world's foremost champions of freedom for seven centuries, with a Godspeed from all the world. (Vol. XXVI, p. 206).

Breathlessly, he awaited the decision of the elected representatives of the Irish nation. When the Treaty was accepted by the Dail by a majority of seven, it was made acceptable to him. He was no more satisfied with the terms than was Mr. De Valera, but he had clearly and vividly foreseen the dire results that would follow were it rejected.

He had kept in the closest touch with events in Ireland through his special correspondents. One of these, writing under the name of M. A. Durkin, contributed a series of articles to *America*. Other observers, J. C. Walsh, James Lynch, etc., likewise furnished evidence of conditions and views of the new Irish Free State.

Civil War began. Father Tierney's heart was wrung by the sad state of the country and the people. In the summer and early Autumn of 1922, Rev. John A. Ryan, D.D., of the Catholic University, Washington, offered to *America* a

series of articles on various aspects of the Irish scene. This series was followed by another authoritative series on the Free State Constitution. Father Tierney was editorially responsible for the publication of these articles.

The outbreak against them on the part of some Irish-American Republicans was a tornado. A tremendous volume of letters poured in on his editorial office. Letters of protest, of invective, of denunciation, insulting letters, grotesque letters, letters that were humorous and pathetic and sad and violent. These letters, many of them, are still on file. They furnish a pregnant study for the psychologist or pathologist or alienist. All of Father Tierney's noble championship of the Irish cause against British brutality was forgotten. All the laudations and ovations showered on him by these same correspondents were recalled. He was personally condemned as a traitor to the cause and his Review was blackballed, repudiated, was the subject of condemnatory resolutions, and had thousands of its subscriptions canceled.

In the case of Ireland, as in all other policies, he had not been an extremist, nor would he allow himself to be carried away by hysteria and fanaticism. He remained clear-seeing, logical, well-balanced in judgment, whether he con-

sidered Ireland or Great Britain, or the rest of the world, including the United States. He believed in complete and unfettered Irish freedom; and he recognized the shortcomings in the Anglo-Irish agreement; but he accepted the inevitability of immovable facts. Ireland had gained all that Ireland could, at the moment. He, therefore, withdrew from the championship of her cause, for his championship was no longer required. But to his eternal credit it can be said that he stood out among his fellow American citizens as a great Irish patriot.

XII

Almoner: Belgium, France, Austria

NO LESS than controversy and conflict, War brought an opportunity to an editor for charity of the finest sort. While Father Tierney battled in defense of his neutrality, picked his way skilfully among the meshes of propaganda, proclaimed the principles of justice and morality, swore his fealty to and roused up patriotism for his own native land, he stooped down tenderly toward the innocent victims ruined by the War.

With the invasion of Belgium and the consequent flight and disruption of the non-combatant population, the first war appeals for charity began to reach his office. He opened his columns to reputable agencies who were seeking aid for the orphans and the afflicted of the warring nations. He gave these appeals all the publicity that was possible. When the project of aiding Belgian orphans was broached in 1914 and later, he was consistently and wholeheartedly sympathetic to the movement. But he was not entirely in favor of the suggestion to adopt these children in the United States unless the Catholic heritage of the little ones was preserved

for them. His editorial policy inclined towards the plan of supporting and caring for the Belgian orphans on their own native soil. (Vol. XII, p. 137, 143, 199).

He opened the courtesy of his columns, likewise, to such organizations as that of "The International Catholic Association for the Protection of Young Girls," which appealed to him for financial help in the War problems created in Belgium. (Vol. XII, p. 387). Several months later (July 7, 1915), the General President of the Association, Baroness de Montenach, wrote to him: "We cannot tell you enough how grateful we are for the beautiful sum you were so good as to send us for the poor girls, victims of this terrible war."

Sympathy for the sick and distressed, open-handed generosity towards those in want, a tender love for children who were in need of care, these traits bulked large in the soul of Father Tierney. The War was giving him opportunities to exercise these virtues.

As the Belgian cry was heeded, so too was that from France. While he never flagged for a moment in his desire and his efforts to relieve the distress, especially, of orphans and children suffering from the War, he wisely investigated, for his own sake as well as for those whom he

asked to contribute, the auspices under which the money was being collected and the uses to which it would be applied. An instance in point was that of the agency called "The Fatherless Children of France." There was a suspicion that this organization was not free from proselyting purposes, so that there was danger that the Catholic Faith of the French children would be sapped away from them.

Beginning in May, 1916, Father Tierney permitted a controversy on the purity of intentions of this organization to be carried on in *America*. His sole desire was to guarantee that any money contributed by American Catholics to this French charity should not be used by an atheistic or irreligious body for the perversion of French Catholic children. He himself had been collecting a large amount of confidential material. He obtained something more than a dozen letters from as many Bishops of France giving their views on the subject. An editorial, August 24, 1918, first commented as follows on the passage of an equitable *Loi sur les Pupilles de la Nation*:

Every one who loves France, and especially the children of those heroic Frenchmen who have stemmed the onrush of tyranny by sacrifices too frightful to reckon, must have experi-

enced a thrill of intense satisfaction on reading the engagement to which the Government of that country solemnly pledged itself on the occasion of its adoption of the first group of war-orphans.

It then turned to the question of "The Fatherless Children of France" society and stated:

As administered at present, however, the Fatherless Children of France must rest under suspicion. . . The Editor of *America* is heart and soul in the movement to adopt French war-orphans. He has recommended and urged Catholics to take part in this benevolent work whenever occasion has presented itself. Associations founded for that purpose, other than the "Fatherless Children," have received his complete cooperation. He would be glad to give their names to all inquirers. He is ready to give even to the "Fatherless Children" every help in his power were that society removed from the sinister influences which are turning it from its benevolent object and could he honestly believe that it were not being made to play into the hands of the enemies of the Faith. . . (Vol. XIX, p. 478).

In this matter, as in so many others, Father Tierney's word was accepted in authoritative quarters. Cardinal Hayes, for example, after having sought and obtained from Father Tierney the extensive reports he had on the matter, wrote: "Needless to say, I declined to have any-

thing to do or say in favor of the 'Fatherless Children.'" And other members of the Hierarchy stated that they would withhold approbation so long as he entertained any suspicions about the organization.

In September, 1919, he had assurance that the charity would be justly and honorably applied. He announced:

But, happily, times have changed, and in the change has come about the elimination of the odious procedure against which *America* protested. The Fatherless Children of France now has the fullest confidence of those best able to judge its character. (Vol. XXI, p. 548).

And he concludes:

As a final word, *America* begs its readers, out of the love they bear to the Child of Bethlehem and Nazareth, to come to the rescue of the orphaned children of fair France. God's hand is heavy on the unfortunate land; its children need our help and France deserves our help, for there was a time when she was good to us, materially and spiritually. Surely, we shall pay our debt, through the children who, knowing no guile, political or otherwise, stand before us sick and hungry, with outstretched hands, imploring us to pity their sorrows and weakness. (Idem).

"Give all thou hast" was the habitual, routine

principle of Father Tierney. He had always a flair for charity, but in the middle and later years of his editorship, charity became a passion with him. It almost, in the view of some more careful, prudential people, became a fault. With the greater freedom that was permitted to him as Superior in the disposition of funds, he went to the very limit of giving. And no one who understands will think it strange that—the more charitable and open-handed and generous he became in his donations, the more gifts he himself received from those of greater wealth, the more successful his periodical grew financially, and the less he had to worry about paying the debts on his new domestic establishment. The Divine principle that the more one gives the more one receives was wholly true in his regard.

In addition to the personal charity that he dispensed, he kept up an almost continuous appeal for charitable purposes in his Review. His method was not a direct bludgeoning of his friends and subscribers. He merely had the need stated. And usually the return was magnificent. In the numerous files of letters that remain, there are acknowledgments from all parts of the globe of sums received, from missioners in Uganda and Dutch Guiana, for example,

from China, Japan and the Philippines, from various centers in war-stricken Europe, irrespective of national boundaries, from members of the Mexican and American hierachy for the assistance of Mexican refugees, from Sisters and priests engaged in home mission work in the United States, from struggling communities of nuns who had no means to secure their meals except that of prayer, from orphanages, hospitals and the like, and from individuals whom he tided over in their days of misfortune. No record of his charities, either direct or administered, was kept except that necessary accounting required to show that every penny received from others for charitable purposes was dispensed in charity.

When humanity called, Father Tierney listened to humanity stripped of racial and nationalistic limitations. He had helped the unfortunates of Belgium and France, of Mexico and Ireland. If it were at all possible, he would have rushed aid to the suffering people of Germany and Austria even during the War. He could not, without doing violence to himself, close his ears to any cry for help, no matter from what source it came. If it were a child's cry, it thoroughly distressed him until he answered it, for he loved the little ones of Christ

with that deep-set instinct which noble and strong men have for children.

The Armistice had not long been signed before he began to receive news of the sad plight to which proud Austria was reduced. He had spent a year in Austria, during his Tertianship. He remembered it with deep affection and was grateful to it for the generous hospitality with which it had received him. Now, he learned, starvation and disease and ruin were decimating the women and children of Austria, those who had not fought during the War and who had not caused the War, but who, during all the War years, were the victims of War. One of the first to call Father Tierney's attention to the need for Austrian and German relief was Maurice Francis Egan, then lately returned from his post as American Minister to Denmark.

Once he had verified the facts, Father Tierney needed no urging. His activities in behalf of Austria became quite the grandest achievement of his life. Undoubtedly, now that he is dead, it is the source of his supremest glory in heaven.

Following the publication of Dr. Egan's letter indicating the dire plight of Austria, in the issue of March 20, 1920, the campaign in favor of Austrian relief really began. Every department of *America* was pledged to the work. Now

an article would fully describe conditions, then a communication would contribute data about specific cases of need, then a paragraph in the "Note and Comment" would record some statement, say by the Cardinal Archbishop of Vienna, and at intervals an editorial would ringingly appeal for help. In the issue for April 10, 1920, for example, the leading editorial was "The Spirit of Christian Revenge":

The appeal made some weeks ago in these pages for the starving children of Austria and Germany has been generously answered by the readers of *America*. May God bless them! . . .

Generous as have been the contributions for these afflicted little brothers and sisters of Christ, they by no means meet the appalling need. . . Even if they are the children of our former enemies, Christians can know no nobler revenge than to do good to those who have ill-used them. But these innocent babes are not our enemies, and never were. No one can hate a child. No one whose heart is human can turn away from the cry of a suffering child. These children ask you for bread, for clothes to cover their emaciated little bodies, for shelter. . . May God inspire every reader of *America* to give and to give generously. . . (Vol. XXII, p. 574).

Closely akin to his relief aspirations for the children of stricken Austria, was that for the virgins dedicated to God. The nuns of Austria

were actually and indescribably starving to a slow death. Many of them were hungering in order to feed the children committed to their care in orphanages, schools and hospitals. Many of the contemplatives were living on scraps of food because the good people on whose generosity they depended were destitute. Father Tierney became a central depository in whose knowledge all these miseries were laid. He had no heart to withstand the pleas of the nuns, as he had no courage to close the door to the appeals of the general population that had no food, no fuel, no clothing, no medicines, no money of current value, no hope, that was poverty stricken and diseased and helpless as scarcely another nation has ever been in our century of culture and enlightenment and luxury.

Realizing the tragedy that gripped Austria and Germany in its non-combatants after the War, and knowing the softness towards suffering of an otherwise hard-headed man, such as was Father Tierney, there is nothing surprising in the sequel. From the early months of 1920, and onwards as long as the need lasted, he penned stirring, eloquent appeals for aid and more aid and immediate aid for the Austrian holocaust. These editorials and articles and notes need not be enumerated here, though they

might well be collected as a record, and read with profit by all who hate war and who love charity. In an editorial, October 16, 1920, he writes, and this may be taken as an example:

Gaunt misery is stalking unchecked through Central Europe. Unimaginable suffering, following in the wake of months of indescribable privation, painful beyond endurance but still growing in intensity, and without the least prospect of substantial alleviation—such is the burden of the heart-rending accounts that are coming from Austria. . . Wasted with hunger, emaciated beyond belief, a prey to disease, stricken and crippled for life, the men, women and children of a great people, and a Catholic people, are settling down to harrowing torture, and in some cases to slow death, by starvation. And as if this were not enough, to all this will soon be added the horrors of the coming winter. These are the facts. They are common property. We have seen the pictures, the helpless children who are literally reduced to skin and bones, pitiful beyond description, holding out their weak little hands in hopeless entreaty. What have we done for them? What are we doing for them?

Our people have responded, and responded generously, to unending calls on their charity. Again and again they have imposed on themselves privations that no appeal might go unheeded. . . To such as these, and to others who have not yet done their share, Austria cries out

across the seas; and Christ stands by and watches, and the words are trembling on His lips, "You did it unto Me." (Vol. XXIII, p. 616).

As the response to his appeals increased, he grew fairly insatiable in his efforts to save these former Teutonic enemies from the pauper's grave. Before this cause all other preoccupations melted away. He continued the burden of his other work, as Editor, and his interest in other Catholic issues, but he cared most for his self-appointed task of trying to save Austria. And the subscribers and friends of *America* marched with him enthusiastically in his crusade of charity. How could they resist when they looked on the actual pictures of the misshapen little sufferers which he published in November, 1920, and when they were told, and it was no exaggeration, that "each day, in Vienna alone, 1,200 and more persons have died of starvation." (Vol. XXIV, p. 64).

Several other organizations were likewise engaged in this charitable relief work. To these, Father Tierney also opened his columns. And when the Pope, in March, 1921, through Cardinal Gasparri, made a universal appeal for Austrian relief, Father Tierney made it the occasion for high-powered publicity. His own

campaign, however, continued, one might say, feverishly. On July 9, 1921, he wrote:

It is unthinkable what would have become of Austria without the noble and unselfish aid of the United States. We have preserved the life of a nation, but the time has not yet come when we can cease from well-doing in its regard. Letter after letter still reaches us telling the same story of want and misery, of worthless currency, and impossible prices. . . Many thousands of dollars have already poured in to us for this great work of relief. Not a few institutions have been enabled to continue in their efficiency by the readers of *America,* countless tears have been dried by their offerings and many a human heart has been lifted up to struggle on bravely amid the trials and misfortunes of life, knowing that charity was not dead upon this earth and God was watching from Heaven. The large donations given to the Cardinal Archbishop of Vienna have been divided by him among the various Bishops of the land, that each might single out the want and misery that stood in most urgent need of help. Again, therefore, we renew, with perfect confidence, our appeal for liberal offerings to the Austrian Relief Fund established by *America.* (Vol. XXV, p. 282).

His Eminence, Cardinal Friderich G. Piffl, of Vienna, and Cardinal Faulhaber, of Munich, and other members of the Hierarchy were not stingy in their thanks nor sparing in their appre-

ciation. In the name of the Austrian Hierarchy, the former addressed a general letter of thanks to the American Hierarchy. (Vol. XXV, p. 556). At the same time he stated that he numbered *America* and its editor, Father Tierney, "among the foremost sources of aid to the afflicted people of my country."

Well might his Eminence consider Father Tierney and *America* as foremost among the saviors of his country. A partial accounting of the help given was published in the issue of March 4, 1922.

Between August 1, 1920, and January 31, 1922, the contributions received by us have amounted to $46,605.94. But this is far from being the entire result. A steady stream of donations, runnings into thousands of dollars, had been coming to *America* long before the period mentioned here. Liberal gifts were in many instances sent by our readers directly to the sufferers or to various centers of distribution whose addresses were given by us. A story of want and misery related in our columns never failed to elicit a warm and generous response, often given, as we well know, at the cost of great personal sacrifice and self-denial.

It is not possible therefore to compute in cold figures the generosity displayed by our readers. Austria, in particular, has been the recipient of an abounding charity which the recording angel

has written in golden letters in the book of life. It was for Catholic Austria that we pleaded in a special way, stricken Austria abandoned to her hapless fate, with her Sisters fading away and dying from the slow effects of hunger and fatigue, with her priests heroically enduring untold privations, with her children perishing by the thousands, with her aged men and women pinched by cold and want, with her mothers praying for aid that they might keep the breath of life in the starving babes at their breasts, with her religious institutions, her Catholic ophanages, asylums, schools and charitable establishments of every kind in perpetual danger of closure or surrender into the hands of unbelievers, their inmates scattered throughout the land or cast into the street. If many of these evils were remedied or averted, it was due in no small degree to the alms contributed by the readers of *America.* (Vol. XXVI, p. 472).

No accurate total could be made of the contributions directly or indirectly stimulated by Father Tierney through the pages of *America.* As has been stated, large sums were given and distributed before the establishment of his Austrian Relief Fund, as a separate entity. And donations were received long after the above accounting. Indirectly, *America* was responsible for a steady flow of alms sent by the donors themselves to Austria and Germany, or sent

through other bureaus. A conservative estimate made by Father Tierney on one occasion placed the total sum as something in excess of a quarter of a million dollars. He did not boast of it, though a man with less purified ambitions might. He stated it merely as an instance of how sorely Austria needed help.

Of thanks from Austria, there was abundance. Father Tierney's name was on the prayerful lips of the little children that he loved, and on those emaciated lips of the Sisters whom he made to continue living. He received a wonderfully gratifying number of letters that testified to more gratitude from the shepherds of the flock. Doubtless, the prayers heaped up would bridge his way, when the time actually came, to heaven. But he himself prized highly the letter written by Pope Pius XI on his own typewriter and signed by himself, dated August 30, 1923.

With all Our heart we bless the weekly, *America,* which with watchfulness and timeliness, clearly, solidly and concisely, defends, sheds light upon, and spreads the ideas and ideals of Catholicism, in theory and practice, in the realm of thought and action. We bless in an especial way the work of Christian charity with which the Review itself has come to the aid of the poor and needy children of Central Europe.

Of the many correspondents in Austria and Germany who kept Father Tierney fully informed about conditions was a brilliant young American journalist, Eugene Weare. He was then acting as Special Correspondent for *America* in Central Europe. After the crises in starvation and disease had been passed, Mr. Weare impressed on Father Tierney the necessity of aiding Austria in her almost impossible task of reconstruction. By the peace-terms, Austria was left as helpless as a closely sheared lamb in a snow storm. Mr. Weare wrote a series of brilliant articles on Austria's plight and black future in 1922.

The new note was taken up editorially by Father Tierney, in the issue of September 9, 1922:

The fate of Austria is at last sealed or nearly so. The country is bankrupt, the people are starving and the specter of Bolshevism is high above the horizon.

And yet, it is not too late to save the unfortunate nation and Europe, from destruction. For if Austria is ruined by the Bolsheviki, nearly all the rest of Europe will eventually go down in the heap, Italy, France, Germany, and, maybe, England, in turn. . .

. . . In short, no one knows what fate the winter has in store for Western civilization. But

perhaps America will save the day by coming to the aid of Austria. The United States can do this. . . The sum needed is not great, not more than $90,000,000, a small price to pay to save the life of a stricken nation and to preserve Christian civilization. Who will press these considerations on our statesmen? (Vol. XXVII, p. 494).

During that same summer of 1922, Father Tierney had gone to Europe as a delegate to the International Sodality Conference of the Society of Jesus held in Rome. He visited Austria and Germany, making a thorough study and investigation of conditions. Wherever he went, he was welcomed as *the* great American benefactor, by Cardinal Piffl, by the Bishops, priests, Sisters and, what delighted him most, by the towheaded Austrian tots. When he returned, he had many stories to tell of Austria, some gruesome and ghastly, some gracious and humorous.

There was one incident, however, that he concealed. This was not revealed until almost a year later by Eugene Weare, who wrote an article entitled, "How Austria was Saved," in the issue of July 14, 1923. Mr. Weare's article supplied a foreword to an article by Daniel Bassett, S.J., "Chancellor Seipel Goes to Geneva," which appeared earlier, under date of March 24. "The American priest" left unidentified by

the two writers was Father Tierney. Though the story is long in its telling, lengthy quotations are justified. Mr. Weare writes:

The new premier, he is called Minister-President in Austria, was a tired man, a sufferer from an organic defect of long years' standing. He was and is a priest, a professor of something or other in a theological seminary and an accepted authority on questions of social welfare and betterment, labor unions, workmen's guilds, and so on. For some years he had served as one of the leaders of the Christian Socialists, the Catholic workmen's party of Austria.

Msgr. Seipel was not looked upon with much favor, even by his friends, at the time he was selected to lead the nation in its most perilous hour. He was known to be a sick man. He was said to be something of a dreamer, a theorist with the habit of quoting Pope Leo's great Encyclical on Labor in response to the cries of hungry workmen for bread. Worse still, he was a priest with all the traditional ignorance and unfitness which priests are said to have in matters of politics and statecraft. He would be, it was said, a mere puppet in the hands of the enemy. The Jewish press in Vienna and elsewhere in Europe sneered at him. So, too, though to a less offensive degree, did one or two of the great American news-gathering agencies. The only thing about him which appeared to be worth commendation was his reputation for honesty and open-and-above-board dealing with everybody.

He who now serves at Washington as the special correspondent of *America* was selected to carry out one of the first commissions issued by Msgr. Seipel as Minister-President. To the foreign correspondents at Vienna there had come a hint by way of the foreign office in the *Ballhansplatz* that the Monsignor was on the lookout for a "distinguished American traveling in Europe," who was said to know Austria and her people long and intimately. The correspondents, at numerous sessions in or near to the bar of the Hotel Bristol, had arrived at the conclusion by what was said to be a "process of elimination" that the man wanted was a prominent New York banker who is greatly interested in the Austrian State opera and its artists. He was known to have promised "to try to do something" for Austria by way of raising a loan in the United States. Meanwhile, it had come to other ears that what the new Minister-President wanted was not so much cash as counsel. He sought first to establish a definite policy and line of action. His mind was open to suggestions and advice as to the best methods to be pursued under his administration. The American he sought was one in whose judgment a number of the Austrian leaders had a great deal of confidence, though his identity was shrouded with much secrecy. In talking with the correspondents, Minister Seipel, while seeking to avoid giving the name of the much-sought person, unwittingly dropped a word which gave one of

the journalists present a clue. With this to work on, by a process of elimination all his own, the newspaper man fixed upon "the American priest", referred to in these pages some months back by the Rev. Daniel Bassett, in his remarkable story of Monsignor Seipel's journey to Geneva. "The American priest" had received part of his training in Austria. He knew Austria and the Austrians well and long and had helped them, through the generosity of American friends, to the extent of several hundred thousand dollars. The Austrians knew him, too, and trusted him. In addition to all this it was known that the American priest was well-informed on a number of European matters and had the *entre* to half a dozen European chancellories.

That night, after a whispered word with the Minister-President, a much-traveled and greatly overworked newspaper man found himself on board the only train out of Vienna going west—the international express, Bucharest to Paris—manned by a French crew and crowded to the doors with a sweating, panicky and overwrought human cargo. In his pocket was an *exequatur* in the form of a note to the American priest urging his presence in Vienna without a minute's delay. The commission was a sort of carry-a-message-to-Garcia venture. "Find him wherever he is," charged the Minister-President, "and bring him here as soon as possible." Then, with something akin to a smile in his tired

eyes, he added: "Don't you dare show up here again unless you find him."

At the outset it was planned to go to the Passion Play village at Oberammergau on the theory that an American priest visiting in Europe would be unlikely to return home without witnessing the historic Bavarian pageant. The next morning, as the result of a hurried breakfast with two young students of the University of Innsbruck, this theory was confirmed in substance. Before noon the message had been delivered to the American priest. He promptly refused to heed it. He would not go to Vienna. He wanted nothing to do with Austrian politics or any other politics. He was tired and worn and headed for home. If Monsignor Seipel wanted to see him he would have to *journey to New York.* After an hour of argument with no seeming success in sight there was the temptation to go out into the highways and hire two or three husky Bavarians to sandbag the American priest and solve the problem in heroic fashion. There was, however, one line of appeal as yet untried. The American priest was passionately interested in the condition of the Viennese poor and the nuns.

"Why don't you go to Vienna and see things for yourself?" he was asked. "You ought to bring back home with you first-hand information as to the conditions of these people. What you hear from me and from others may be exaggerated. Besides, if you really care anything

about these stricken people you will do everything possible to relieve the general situation. With Msgr. Seipel in charge a new order has been set under way. The Socialists are out. Seipel is in. He wants your help. You know the Czechs and the Italians and the others, and you may be just the man to clarify the situation and bring about a rapprochement and the reëstablishment of some sort of common sense between them. Now, if ever, is the time to move. If you can do anything, in any way, with anybody in Europe or America, do it now. Tomorrow may be too late. I know, and all your friends in Austria will know, that with all your boasted friendship for these suffering people you failed them in the great crisis."

Within twenty-four hours the Minister-President and the American priest were seated face to face in the Chancellor's office in Vienna. They sat a long while and talked and talked and talked. It was early on Sunday morning. What passed between them this writer does not know. No statement, formal or informal, was handed to the press. No comment on the conference was ever made in any newspaper. Fortunately, priests have a way of getting up early in the morning while most press correspondents sleep until noon. One who might have made a "scoop" of the whole story was left on the outside, pledged to secrecy, and reminded pointedly of his obligation to hear Mass on Sundays.

After that Conference, Minister Seipel was a

changed man. He seemed to be stronger. He lost something of that tired look. His eyes were brighter. He appeared to be more confident, more hopeful. He laughed and joked for a month thereafter. He was filled to the brim with optimism. Everybody noted the change and wondered. Before he started on his swing about Europe which brought up at Geneva he said to the correspondents: "It can be done. We can yet save Austria. We can and we must."

It looks now as though he had accomplished his end. All the information we have at hand, and some of it comes from old friends who are "in the know" in Europe's game of empire, points to the fact that Austria has been saved. It is the miracle of the age. It is really dumbfounding. One year ago if one were to predict what has come to pass in Austria during the past six months, one would have been adjudged insane. And yet, it has all come about as Austria's friends had hoped it would. For all of which, *Deo Gratias.*

An American priest played an important part in the general scheme of things in Austria, but the world will little know of it. Thus is history written. Thus it shall ever be. Ten or twenty years hence and this priest will have been forgotten except by the lone journalist who might have gone to the cable office with a "scoop" that would have startled more than one European statesman, but who went, instead, to Mass. May it ever be thus with journalists just so long as

there shall be honor among men, clean hands to touch the little ones and good women at home!

What may have been a part of the conversation between Monsignor Seipel and Father Tierney is disclosed by Father Bassett:

About a month after Msgr. Seipel became Chancellor of Austria, he sent for a fellow priest, the editor of an American Catholic Review, who at that time was stopping in Vienna.

"I wish to thank you for all that you are doing for my poor country," said the Chancellor. "Mr. Hoover excepted, I know of no individual American who has done more to help Austria than you have."

"Tut!" replied the American, "it's next to nothing. How do you like your new position?"

"It's an exceedingly difficult post," the Chancellor answered, "and my health is none too strong. In fact it was from a sick bed I was called and practically forced to direct the Government through this latest political and financial crisis."

"How long can your Government continue to function with the funds now on hand?"

"The crown is falling and prices are rising daily. We might hold out, I think until the end of September."

"About how much would you need to put Austria completely on her feet?"

"About $80,000,000. This would enable us fully to develop our meager agricultural re-

sources and to save the high cost of imported coal by completely electrifying the railroads."

"From whom do you expect to borrow these funds?"

"The Allied Powers are staggering under their war debts. The League of Nations is deaf to our appeals. The United States is weary of European affairs. My only hope is to interest individual American bankers. You Americans have already helped our poor people, saved our little children and kept Austria from starvation. But whether you take this further step or not, Austria will never forget you."

Unfortunately, the remainder of the conversation was never recorded. But results immediately followed. Monsignor Seipel swung out from Vienna on a tour of missions through Europe. He aroused the Governments of the Allied Powers to a realization of the menace that Austria would become if it were not salvaged. He was invited to address the League of Nations' Assembly at Geneva in September. Meanwhile, he had laid plans for the domestic upbuilding of the nation in a financial way. The United States came forward with substantial support. Surely, "the American priest" on that Sunday morning outlined the scheme of procedure by which Austria was saved. And Father Tierney left it to others to reveal the few scraps

of information that they had collected of this epochal conversation. He himself has left us no record. And he told no one.

XIII

Crusader in National Issues

FOREIGN affairs, whether of Austria, or Ireland, of Mexico or the British Empire, however important they may have been, were permitted by Father Tierney to usurp neither the greater part of his time nor the leading features in *America*. He kept steadily in view the fact that he was Editor of a national Review of the week, founded to be the intellectual medium of Catholic aspiration and action in the United States. While he continued, during the ten years dating from 1914, to take such an active part in securing justice and mercy for races and nations other than his own, he did so as an American expressing a true American viewpoint. But apart from that phase of his activity during this decade of years, he never loosened his hold on the multifarious issues of our national domestic life.

Before speaking of these in greater detail, however, it is needful to refer once more to Mexico. As has been stated before, Father Tierney was distrustful of the policy towards Mexico followed by President Wilson. During 1916, both the political and the religious situation had

somewhat simmered down. But in 1917, the religious question was brought to the fore—the religious question seems always a smoke-screen raised along the international border whenever Mexico plans to rumple the American flag—when the relations between President Wilson and Carranza grew strained. The new Constitution of Mexico, the same which has been responsible for the Mexican upheavals until Calles and Obregon retired, was drafted and accepted by the ruling junta. It was inimical to religion and destructive of Catholicism. Father Tierney analyzed it sanely and judicially. He observed, likewise, the resurgence of persecution that followed in the train of this document. He traced the ultimate responsibility for the anti-social and anti-religious governing group in Mexico to the Government of the United States. Meanwhile, American troops were being assembled along the border, apparently for the protection of American property and lives threatened by the Mexican bandits under Villa.

Father Tierney once more took up the championship of his fellow Catholics in Mexico. He did not mince matters, as may be exemplified by an editorial, "The Afflicted Church in Mexico," published August 25, 1917:

Persecution of the Mexican Church is persis-

tent and brutal. Government officials are stalking priests as the hunter stalks deer. And the outrage of it is that the savage process is "constitutional." There is another outrage, too, that lies nearer home; it is that America is directly responsible for Carranza's present position and power. One inference from this fact is clear and need not be enlarged upon. A second is not so clear, and demands mention at least. Reparation is due to God for the part our nation played in the catastrophe that has overtaken the Church in the Republic just beyond the Rio Grande. For us who are followers of Christ there is now but one way of making amends, by prayer. Time was when American Catholics could have prevented the awful ruin that came upon a once fair institution, but that time is past. Thanks to sordid politics played by a dozen and one men who paraded themselves as "prominent" Catholics indignant at the "interference of the clergy in politics," many of the altars of Mexico are desolate and the bread of life is not broken to multitudes of her children. The deed is done and the prominent Catholics who abetted it may well listen to hear if the echo of "Is it I, Lord?" is in their hearts. (Vol. XVII, p. 500).

A note of defeat and of extreme bitterness had crept into his public utterances about Mexico. In private, he was heartsore at the raging religious persecution in Mexico, the blind and opportunist policy of the American administration,

and the apathy, on the one side, and the traitorous hypocrisy, on the other side, of his fellow American Catholics. He continued, nevertheless, crying out whole-souledly and warningly, protesting vehemently, working incessantly through individuals and groups, for the salvation of Mexico and her Catholic people. But the persecution raged long after his death.

Under Father Tierney's direction, *America* was characterized by a highly controversial spirit. It never avoided an issue that affected Catholic life; rather, it instigated discussions that provoked conflict. Some of its readers ceased their subscriptions because it was so everlastingly belligerent on such an amazing variety of topics. These sweet-tempered Catholics felt more secure when they avoided any motion that would arouse the sleeping curs. Or again, they preferred to catch their flies through honey. Now Father Tierney, no less than they, knew how to spread honey; but he did not believe in it as a universal remedy and he used it only when he thought it was worth while catching the flies. As for the sleeping dogs, he judged that the best treatment was a beating rather than letting them sleep.

Instances of his methods, as well as of some of his topics, have already been mentioned. He

campaigned for many ideals, some referring to the defense of his Church, some to its propagation, and still others to its inner well-being. It would be tedious following him week after week and year upon year in these ceaseless conflicts. Some few should be mentioned, however, both as samples and as integral parts of his life-history.

What began, probably, as a little piece of political trickery developed into one of the most bitter religious battles that he ever waged. The field was New York, and the issue was that of Catholic child-caring institutions. The Department of Charities of the City of New York, under Commissioner John A. Kingsbury, Deputy Commissioner William J. Doherty and others, instituted an investigation of private child-caring institutions in New York City. Having gathered, or manufactured, a mass of material tending to show that these institutions were guilty of gross neglect, ill-treatment, cruelty, etc., towards the children in their care, the Commissioner and his aides presented their so-called evidence to Governor Whitman.

Commissioner Kingsbury's charges were made specifically against the New York State Board of Charities, a body composed of twelve representative members serving without compensa-

tion. The Commissioner requested the Governor to appoint a Committee that might investigate the activities, or incompetencies, of the State Board. Governor Whitman, at the suggestion of Kingsbury and his associates, named Charles H. Strong chairman of the committee of investigation. The Strong Commission, as it was called, held its hearings from January 31 to April 24, 1916; its record filled more than 7,000 printed pages.

As was discovered, the New York City manipulators had several objectives. One was to supplant the State Board, serving gratis, by a Board of three salaried officials, subservient to political control. Another was that of securing direct control over all institutions receiving any mite of public funds. The theory was that "charity is a function pertaining exclusively to the State." The aim included not only the deprivation of State aid to private institutions, but that of taking away from such institutions the legal right to exist.

Such an investigation, motivated though it was by base purposes and carried through by disgraceful methods, might not have caused more comment than dozens of other pieces of similar political chicanery. But the Commissioner made the mistake of grossly and maliciously cal-

umniating twelve Catholic institutions. He did not attack these institutions directly, but used them as exhibits against the State Board. In newspapers with glaring headlines, in a vicious pamphlet, published anonymously but whose author, a certain Moree, later stated, "I have a right to be unfair or not, if I like," and in other public vehicles the Commissioner and his followers vilified the institutions, the Sisters, and the priests who were engaged in charitable endeavor. In addition, the Commisioner tried to build up his case by means of lies, intrigue, the tapping of private telephone wires, manufactured evidence, and the like. The whole affair was as disgraceful as it was nauseating. But the victims were the Catholic homes and orphanages and reformatories.

It is impossible, and unnecessary within the limits of this sketch, to go into the details of this base conspiracy. But Catholic champions were required. *America,* under Fathers Tierney and Blakely, roused itself for battle. It spared not one of the conspirators and calumniators. Its pages seemed to be on fire with a just indignation. The articles written on the Charities investigations and on the Catholic institutions under attack were as eloquent and as forceful as any that have ever appeared in the pages of *America.*

These were contributed mostly by Father Blakely, under whose charge the Catholic defense specifically was. But Father Tierney was equally immersed in the conflict since the attack was against those two classes whose special protector he wished to be—the helpless child and the self-sacrificing Sister.

Two articles by him are worthy of special note, that of May 27, 1916, "The Charities Investigation: The Testimony" (Vol. XV, p. 149), and that of June 3, 1916, "A Mayor, a Church, a Conspiracy." (Vol. XV, p. 173). In these, as much as in everything that he ever wrote, there appears the full flowering of his abilities. With irresistible logic, with the keenest sense of values and of weaknesses, with devastating sarcasm and irony, with the completeness of a lawyer's brief, he tore the charges against the Catholic institutions and the managers of them to tiny shreds. The latter article dealt with the unexpected results of the Charities Investigations: the charge of "conspiracy," of the "attempted seizure by the Catholic Church of the City Government," made by the presumably Catholic Mayor, John Purroy Mitchell; and the indictment by the Kings County Grand Jury of Commissioner John A. Kingsbury, and his counsel, William H. Hotchkiss, for felony and misdemeanor.

The Charities Investigations failed miserably. The villains, as in all true stories, were totally repudiated. The Catholic institutions flourished. But *America* was undoubtedly one of the chief factors that won the victory. Bishop, later Cardinal Hayes, wrote to Father Tierney on June 26, 1916: "I congratulate you with all my heart on the splendid services *America* has rendered to the cause of charity in the several issues of the weekly. . ."

The great American topic of conversation, outside of the weather, began to be important during the War. After long years of propaganda and lobbying, the Anti-Saloon League, the Womens' Christian Temperance Union, the Methodist Church and other organizations were finally successful in forcing an alcoholic prohibition on the country as a war measure.

Immediately, Catholics began to be inspired with a fear that the prohibition of alcohol was becoming a reality. Furthermore, that it involved a menace to the offering of the Holy Sacrifice of the Mass. *America* was almost the first Catholic paper to point out the danger and to stress it. During the whole of 1918, editorials and articles discussed the possibility of interference with Catholic worship, and communications from readers grew into a most interesting

debate. Again, the fact that prohibition propaganda was put out by and closely linked with anti-Catholic organizations and bigots was also stressed strongly and continuously. Father Tierney was on the high towers of watchfulness of this movement while it was gathering force. His chief concern was that of the possibility of prohibiting sacramental wines.

Father Tierney, it must be said at once, was a total abstainer from all alcoholic drinks.

He was opposed to Prohibition even before it was introduced into the legislative halls. He opposed it while it was being debated, and his principles have ever been closely adhered to by his associates and successors on the staff of *America*. On January 16, 1919, Nebraska, the necessary thirty-sixth State, ratified the Eighteenth Amendment to the Constitution; on January 29, the State Department formally proclaimed that this Amendment was a part of the law of the land, to go into effect one year from the last State ratification. During the summer, the Prohibition Enforcement Bill, known as the Volstead Act, was passed, to have effect on January 26, 1920. In this Act, the use of wine for sacramental purposes was partially safeguarded.

It would be no new story to recount the ob-

jections of Father Tierney and *America* to the Eighteenth Amendment and to the Volstead Act. But the record, if it were presented, would be voluminous. On the passage of the former, he editorialized:

The politicians have issued their fiat that henceforth and forever the country is to be "dry." With the adoption of the Federal Amendment, and that unfortunate day has dawned, the United States will begin the work of giving that fiat its intended effect. . . The desire which first led to their [alcoholic stimulants] use, and has retained them, still remains It will not be destroyed in one generation or in one hundred, even by an Amendment to the Constitution of the United States. . . In the name of decency, and if we have any love for our country, let us cut loose from the blinding, stultifying heresy that the use of liquor is the root of all evil, and devote our energies to strengthen in the souls of men and women, those ethical and religious motives which allow them to do their work and to satisfy their legitimate appetites, without finding in any of God's creatures, beer and wine not excluded, a yawning pitfall of Satan. (Vol. XX, p. 392).

On the passage of the Volstead Act, in the issue of July 26, 1919, he stated:

No measure so completely out of harmony with American ideals has ever been considered

by Congress. Of civil liberty, once thought the birthright of every American, this bill leaves nothing. (Vol. XXI, p. 400).

At the time that the Amendment and Enforcing Act went into effect he expressed his views most clearly and defiantly, if defiance can be said of a man protesting his rights as a citizen:

For several years this Review did all in its power to oppose the movement which has ended in the adoption of the Eighteenth Amendment. This opposition was neither captious, nor dictated by party politics, but by a sense of duty. It was not deterred by repeated insult and scurrilous personal abuse, coming in some instances, from men and women whose Catholic Faith, if nothing else, should have taught them that Catholic priests, even when acting as editors, should be treated with at least the elements of courtesy. For it was believed that the Eighteenth Amendment was hostile to the spirit, if not to the actual letter, of the Constitution; that it was an invasion, for which there was absolutely no warrant, upon the reserved rights of the States; that it was a most dangerous manifestation of the modern pagan spirit which finds in the civil power the source and sanction of all rights and duties; and, finally, that in time it would afford a ready means by which the Holy Sacrifice of the Mass might be forbidden by law. (Vol. XXII, p. 398).

In this juncture, the question of prohibiting

wine for the use of Mass was again to the front. In this editorial he quoted the accepted opinion of William B. Guthrie: "Every American Catholic should now understand that because of the Eighteenth Amendment, Congress has the power by law to ban the Holy Sacrifice of the Mass." Therefore, he counseled:

It is the duty of every Catholic to watch all legislation, particularly all State legislation proposed under the concurrent-jurisdiction clause, and to insist that it contain a positive guarantee of the lawfulness of the Holy Sacrifice of the Mass. At best, the Eighteenth Amendment will prevent many a Holy Sacrifice. At its easily feasible worst, it makes the Holy Sacrifice a crime. To this point have we been brought by fanaticism. (Vol. XXII, p. 398).

And he impresses the same policy of watchfulness and of militancy in Catholic protection in an editorial on March 13, 1919:

It is about time that we Catholics begin to realize the absurdity of the frequently repeated statement that the Constitution of the United States specifically protects every citizen in the exercise of his religious rights. It does nothing of the kind, either specifically or by binding implication. A religious test may not be exacted as a qualification for office under the Federal Government (Article VI) and Congress cannot establish any religion, or prohibit the free exer-

cise of religion (First Amendment); but beyond these two negations, the Constitution says nothing of religion or its exercise. But Congress most assuredly can, and has, legislated on acts held by the professors of various creeds to be essential to their respective religions, has made such acts illegal, and has been upheld by the Supreme Court of the United States. Congress can take precisely the same action with regard to the use of wine in the Holy Sacrifice, without any violation either of the Sixth Article or the First Amendment, should it deem such action necessary for the enforcement of the Eighteenth Amendment. That Amendment does more than invade State rights and personal rights. It makes possible what was deemed by our fathers impossible: religious persecution. (Vol. XXII, p. 472).

As it turned out, the use of wine for sacramental purposes was never interfered with. There were those who would have wished to have it otherwise. They might have had their way had not Catholic opinion expressed itself in so downright a fashion. And Catholic opinion was given full and vibrant expression in the Review edited by Father Tierney.

Then came the Nineteenth Amendment. Again, *America* was in opposition and made no secret of its dissatisfaction. When ratification

came, giving the suffrage to women, the Review accepted it philosophically.

Catholics, in general, will probably align themselves with Cardinal Gibbons in regarding the new Amendment with regret; but the past is the past, and whatever our opinion of the wisdom or folly of the Nineteenth Amendment, there is no good in crying over spilt milk. It now remains for the new voters to look upon the franchise as a solemn duty, and to prepare themselves to exercise it with honesty and intelligence. If they can bring to the field of politics intelligence and sagacity as well as devotion to truth and honor, they may save the day. Upon our Catholic women in particular will devolve the solution of the nice question of fulfilling their complete duty as citizens without detracting in the least degree, from their devotion to duties incomparably more important to Church, State and the family. (Vol. XXIII, p. 498).

And a week earlier, similarly sane advice was given in the editorial of September 4, 1920, under the caption, "The Woman Voter."

In the heart of every woman, however, because she is the maker of the home, the mother of the race, and the molder of her people's morals, God has implanted, to an extraordinary degree, an intuitive sense of right, a tender love of purity and a strong attraction for religious observances. Now that she is a voter, the

American woman has a graver obligation than ever to cherish and strengthen these virtues in her heart so that she may now make a wise use of the sacred privilege which the United States Government has conferred upon her. May she never cast her vote for worthless men or foolish measures. (Vol. XXIII, p. 473).

Shortly after the War, there began in real earnest one of the most important battles *America* has waged. This has gone on through all the years since. About 1918, an intensive campaign began in Washington to erect a Federal Department of Education. In its early form the legislation was known as the Smith Bill. The name was hyphenated in subsequent sessions as the Smith-Towner Bill. No matter what the name, and no matter what less crude and less extreme modifications were made, the principle of the Bill remained the same. This Bill was always being killed and always coming to life. "If the Smith Bill is dead," one editorial declared, "it is an extremely lively corpse."

America expressed disapproval of the Bill from its first introduction to its last. The fundamental argument against it was that of endangering the right of the Catholic parent to educate Catholic children in Catholic schools. But there were multitudinous other arguments

brought out with power and eloquence and stern logic in the course of the successive issues of *America.* There is no need to record these arguments, nor to enter into the methods employed by the proponents, nor to their personalities. But the stand taken by Father Tierney and Father Blakely, to whose department this topic belonged, was in accord with *America's* declared policy of defending State right against Federal encroachment. The establishment of a Federal Department of Education was branded "as unconstitutional in its principles and un-American in its methods." (Vol. XXIII, p. 567). "Nothing more un-American has ever been proposed on the floor of Congress, and no measure has ever been defended with equal brazenness" (Vol. XXII, p. 423), said another editorial. Against the "rank propaganda, as tireless as it is ingenious," was advocated a watchfulness that would be unrelenting.

Father Tierney, himself, did not carry on this campaign in behalf of constitutional right and the Catholic school. But his interest was in it every moment, and his guidance and counsel was of incalculable aid to his associates. In addition, the educational bills before the Federal and State legislatures formed one of his most frequent topics on the lecture platform. When

the results are counted up, it can be said with truth, for the proponents of the Smith Bill have been the first to admit it, *America* was primarily responsible for the defeat of the measures to create a politico-educational Department in Washington.

The same watchfulness over legislation affecting Catholic interests in education, and the same powerful publicity given to Catholic opinion and principles were manifest in later educational developments. In 1920, for example, there was an amendment to the Constitution of the State of Michigan by which attendance at public schools was made obligatory on all children between the ages of five and sixteen. Further explanations declared that children were not to be allowed to be educated at home or in private schools either in Michigan or beyond that State's borders. Into this controversy, also, *America* plunged itself. The amendment was defeated at the polls, on November 2, but its proponents calmly admitted that they did not expect victory at the first attempt and cheerfully announced that they would try again. The forces urging the amendment in Michigan appeared in Oregon, two years later. A referendum of a similar nature was presented to the voters. It was proposed to abolish all religious and pri-

vate schools of primary grade and to compel the attendance of all children up to sixteen years in the public school. Though a matter affecting one State, *America* made it a truly national issue, and combated it valiantly.

Instances such as these, in which Father Tierney and his weekly Review were always in the forefront of Catholic opinion, could be multiplied to greater length. In general, no issue of any moment in sociology, in economics, in literature, in government, in public welfare, in education, that had any moral or ethical or religious phase that needed enlightenment, was allowed to pass without comment. In all the domestic affairs of the nation, *America* fulfilled its purpose of expressing, not, as has been wrongly but kindly said, Jesuit opinion, but true, unadulterated Catholic opinion. And the pages of the bound volumes of the past are mosaics of the contemporary life.

XIV

Leader in Catholic Action

ON EVERY topic that affected the Catholic Church in the United States, Father Tierney kept himself minutely informed. He made it his concern to read every scrap of information on everything Catholic published in the religious papers, Catholic and non-Catholic, as well as in the secular magazines and newspapers. In this quest for universal knowledge of contemporary happenings, he was largely aided by Thomas F. Meehan, his chief editorial assistant, who was an authority on Catholic history in the United States and who had an amazing gift for collecting data on current history. It was part of Mr. Meehan's task to blue-pencil the heavy number of newspapers, periodicals, clip-sheets, etc., that came to the editorial rooms. He seemed never to miss even the smallest item of news. Father Tierney would then carefully examine the budget of information and he could absorb and assimilate the material in one reading. He never forgot, in those active years as Editor, any fact about persons who were important or about events that counted.

Not content with an accurate and inclusive familiarity with printed news, he had an insatiable curiosity—a virtue in an editor—for the news that is not printed. He sought out what journalists call "the low-down" on the matter. He was not satisfied unless he knew the inside story, what happened behind the scenes, and all that happened and why. He watched people with keen eyes and observed events and their bearing with alert intellect. When he wanted evidence, he could discover an amazing number of leads and could collect documents and statements from obscure sources.

Being an indefatigable correspondent, much of his information was supplied him voluntarily by friends who had a story to tell and who judged that he was the proper depository for it. His mail-bag of a morning carried to him a weird collection of decidedly interesting items. And the letters which he sent to divers parts of the States dispensed these items to those who needed them. Besides the information volunteered by his correspondents, he himself continually was sending out queries for further enlightenment on things that mattered.

Callers, no less than correspondence, bulked large in his daily schedule. These ranged through all ranks and condition of men—except

that of the underworld; he would have no commerce with such and would not stoop to underhand methods of newsgathering. Some of his visitors were distinguished leaders in clerical and lay life. Cardinal Bonzano, when he was Apostolic Delegate, honored him by friendly visits, as did his old friends, Cardinal Cerretti and Cardinal Marchetti, whenever they came to the United States. The American Archbishops and Bishops did not think it below their dignity to call on him for a talk that usually had an important significance. The members of the Mexican Hierarchy, whenever they reached New York, made it a point of courtesy as well as of business to visit him. Parish priests from the country and from distant cities, seminarians in doubt or with ambitions, young men seeking guidance about vocation, these and an incredible number of others sought appointments with him. The result was that he knew intimately the intimate affairs of the Catholic Church in the United States and abroad.

Equally numerous were his lay callers, diplomats and literateurs, lawyers and doctors, Irish patriots, French Commissions, editors and journalists from home and abroad, men of position and men seeking jobs, men and women with something to tell or something to learn. He

greeted them all with grace and politeness, but his cordiality was measured not by their importance but by their sincerity. He made no obeisance to wealth or power, unless honesty and cleanness of heart were also present. And he raised no barrier between himself and a poor or an unfortunate person. Because he was in contact with so many varied kinds of people, he knew the economic and social and religious life of America.

He was truly one of the nerve centers of the nation. He held in his fingers the threads that were being weaved into the national pattern. His information on currents topics was encyclopedic. He believed, and rightly, that the editor of a national weekly would be derelict in his duty if he did not keep himself fully and accurately informed about everything. He worked intensely to get his knowledge, and with tenacity. As has been said, he had a prodigious memory. His sense-perceptions were keen, for an intonation of voice, for a flick of the eye-lid, for a movement in the mouth-muscles; or in a letter, for the phrasing of a sentence. Psychologically, he was a master in following mental processes. And his own logical acumen was part of that sixth sense or instinct that lead him to conclu-

sions that were as true as they were mysteriously arrived at.

It was quite natural, then, that he came to be recognized as a very valuable counsellor or consultant at important gatherings, that appeals for information came to him from the clerical and lay leaders of the country, that his attitude should be learned before a movement was launched or a project discussed. With what respect he was held, or what aid he rendered, could be superabundantly illustrated from the correspondence files that still survive. Cardinal Gibbons, for example, writes: "I thought you would be able, if any one could, to obtain for me information about. . . " Another high ecclesiastic says: "The documents you sent amaze me." Still another testifies: "Your vigilance and alertness have prevented. . ." Another American Cardinal, requesting to be kept fully informed, writes, "I must say a word to you to encourage you to maintain a *strong* position in regard to the educational measures now pending. . . You may not hear from me often, but I can assure you that we follow the pages of *America* rather closely week after week." Excerpts and quotations cannot be freely given, for this type of correspondence is private and confidential. But in general, it can be asserted that Father Tierney

was not only the best-informed member of the lower clergy in the United States but quite probably the most consulted.

In public gatherings and in press reports, he shunned the place of honor. He had all the horror of a well-bred conservative in regard to newspaper notoriety for himself, and had nothing but contempt for anyone who was a publicity-seeker. However, when he saw an advantage for the cause that he was advocating or for the prestige of the Review which he was conducting, he accepted advertising and publicity as an ally. But he kept his hands immaculately clean of self-exploitation.

His policy seems to have been that of keeping out of the headlines. He did accept office in certain organizations, such as the Catholic Educational Association, the United States Catholic Historical Society, the Catholic Press Association, the American Federation of Catholic Societies, etc., but that was merely to give him a voice in their activities. For personal advancement, or through vanity, he never sought nor accepted anything.

But there was one kind of commendation that he did seek, and that he valued. This was praise such as St. Paul sought, for his efforts in behalf of Catholic verity; and he treasured it most

when it came from Christ's Vicar on earth. He was overjoyed at the Papal references to his work for Mexico and Austria, already mentioned. He was likewise happy over the letters in which the reigning Popes commended himself and his Review. A few of these may be quoted in part. Under date of March 13, 1915, Cardinal Gasparri wrote in the name of Pope Benedict XV:

Your letter with its expressions of loyalty has been a source of satisfaction and joy to the Holy Father, for in it he has found clear tokens both of your ardent zeal for the salvation of souls, and your undoubted and devoted attachment to the Apostolic See. He has ample proof both of one and the other in the review, *America,* which, under your direction, seconded by the labors of your brothers in religion, is now entering on the seventh year of strenuous effort in behalf of Catholic truth, its exposition, its explanation, its defence. (Vol. XII, p. 14).

In 1918, on the occasion of the tenth anniversary of *America,* His Holiness, Benedict XV, again signified his high approval of Father Tierney and *America*:

From the outset it has united its forces to those agencies which tend to make the Divine efficacy of the Church felt throughout the length and the breadth of North America. . . We congratulate you; and We desire that in the future, as in the

past, you should continue to render signal service to the cause of Catholicism. (Vol. XIX, p. 312).

Pope Pius XI, like his predecessor, gave his Apostolic Blessing and his congratulations to Father Tierney and *America.*

As he was appreciative of Papal commendation, so he was a jealous guardian of the Papal good-name and prerogatives. During the War, the Pope was basely accused or ridiculed by moronic bigots; at the Peace Conference, he was excluded from the negotiations. And independent of the War, he has always been an object of attack by non-Catholic fanatics. Father Tierney never let any charge against the Pope pass unchallenged; he tore the cover off hidden insinuations; time and time again he rose in defense of the Papacy. This was a topic on which he was most sensitive.

Closely akin to his tenderness in regard to the Papacy, was that of his loyalty to his Church and of the orthodoxy of his own statements and those expressed in his periodical. Much of the militancy charged as a fault against him in his conduct of *America* is traceable to his firm purpose always to rise up in protest against a slur on his Church and to correct a misstatement of its beliefs wherever that appeared.

In matters of doctrine he was not tolerant. Volume eleven, the first issued under his editorship, declared that *America* would ever take "an *uncompromising* stand regarding questions about which consistent Catholics should have but one opinion." (Vol. XI, p. 14). When he was about to lay aside the editorship, twenty-two volumes later, and when the orthodoxy of certain articles sponsored by him was questioned, he challenged the world to prove anything heretical, or approaching heresy, either in these articles or in any articles published by him.

It was from this stern and uncompromising loyalty to his Church that his influence among his fellow Catholics and his ecclesiastical Superiors arose. It was to that Church that he brought his truly great gifts of mind and heart. For the defense of that Church, he equipped himself with all the knowledge and information that an alert editor could secure. Battling for that Church, it was, which broke down the strong, powerful machine that was his body and brought it to the grave, too early.

XV

The Editor at Home and Abroad

OF THE influence of *America* on contemporary thought, there can be no doubt. The credit is due, in large measure, to Father Tierney. He impressed his own personality on it and shot it through with his own spirit. Under him, it was strong, incisive and clear in its expression of principles and policies, alert and provocative in its subject-matter, controversial in its manner, and stylistically as well-written as any magazine in the United States.

Among real Catholics, and the vast majority of American Catholics are real, it was a dominant leader of thought and activity. It did not please those Catholics who were timorous about the sensitiveness of non-Catholics. It was a source of discomfort to those Protestants who hated the Church it defended. But to the fair-minded non-Catholic, it was valued precisely because it expressed Catholic ideals and beliefs in a straightforward, outspoken manner. As a leading editorial writer of one of the great New York dailies, a non-Catholic, put it: "I read *America* every week, because it tells me what

the Catholic Church is thinking and doing without any damn pussyfooting."

This influence exerted without was possible only through Father Tierney's ordering of his paper and its staff from within. In this latter department, Father Tierney must be put down as eminently successful. When he assumed charge of the paper in 1914, he found it saddled with debt and having only a relatively small list of subscribers. He immediately reorganized the editorial and business departments with vigorous efficiency. The changes he introduced brought their effect almost immediately. The sales and subscriptions of *America,* of the *Catholic Mind,* and the pamphlets published by the America Press, grew rapidly. The debt which he was carrying was reduced, and within a few years practically wiped out. When he relinquished his editorship eleven years later, he left a periodical that had created an enviable position for itself in the world of thought, that could boast of a larger normal circulation than any Review of its class in the United States, and that was financially stabilized, and comfortably so.

Father Tierney had not long been Editor before he became convinced that it was necessary to establish a separate residence for the editorial staff. At the inception of *America,* the

staff formed an independent community at 32 Washington Square West. Two years later, in 1911, it was decided to move the editorial rooms and business headquarters to Eighty-Third Street, west of Park Avenue, adjacent to Loyola School. The editorial staff of *America* was thus made part of the community of St. Ignatius Church and Loyola School. This arrangement was unsatisfactory because of the peculiar type of work carried on by the Editors. It became quite clear, not only to Father Tierney but likewise to the Superior of the Park Avenue community and to higher Superiors, that the editorial staff of *America* should be established in a separate and independent community. In addition, the new Regis High School was being opened, and the houses then occupied by the Editors of *America* were required for the additional teachers that were being appointed to this new institution.

Through what might be ascribed to a miraculous intervention of St. Joseph, a handsome residence was secured at 39 West Eighty-Sixth Street at a very low price. Father Tierney had scoured the city for months in his efforts to find a proper location for his editorial rooms. As it were by accident, he was offered this residence. No better site could have been obtained.

The house itself, with its impressive sand-stone front, its auditorium-like entrance, its tapestried walls, its graceful staircase was perfect for its purpose as an editorial office. Not a great deal of money was available at that time, but the price asked was but half, approximately, of the worth of the property and building.

The residence was definitely acquired on June 28, 1917. On July 19, the community was formally installed under the patronage of that publicist and martyr of another age, Blessed Edmund Campion. Since there were restrictions on the properties along Eighty-sixth Street, it was necessary to separate the business departments from the editorial. The former were located first at Eighty-third Street and Third Avenue, and later in the Grand Central Terminal Building on Forty-second Street.

Father Tierney was appointed the first Superior of the new community. This meant added responsibility and increased labor. But these fell, as it were, into the capacious vat wherein they mingled with all his other ceaseless activities of writing, editing, lecturing, traveling, receiving visitors, and so on. He was indefatigable and all-consuming in his labors, accomplishing the work of three or four men on every day. The new problems and worries were co-

ordinated with the old, and all were solved with the same efficiency, the same finality and the same success as heretofore.

The new community was made up of a very remarkable group of men. They were all writers of distinction and each was an authority in his own individual department. Simply stated, their habitual work was that of expressing for the public very definite and decided views. That would tend to make them individualities and, as such, not very amenable to a close and intimate association in a small family life.

Now, the very amazing characteristic of this new community was its perfect harmony. Here was a band of controversial authors living side by side but not permitting their controversial natures and habits to obtrude themselves ungraciously. Seldom a lunch or a dinner passed without an argument on politics or personalities, on science or theology, on ethical or moral questions linked up with the events of the day, on sports and murders, on practically every topic on which minds may disagree. And not one debate but series of them would spring up between these alert and acute minds.

Father Tierney, at the head of the table, seemed happiest when the argumentation was hottest. He himself was very ingenious in light-

ing the sparks. But through it all, there never appeared the slightest rancor or ill-feeling. There was harmony, and peace and good-fellowship in the community life. Anything or anyone that tended to disturb this camaraderie was sternly ruled out by Father Tierney. If one could not adapt one's self to the kindly spirit that prevailed in the community, one had to cease being a member of it. Fathers Walter Dwight and J. Harding Fisher, John C. Reville and Joseph Husslein, Paul L. Blakely and F. P. Le Buffe, the Business Managers, J. D. Wheeler, F. I. Breen, C. J. Deane and G. C. Treacy, with Father Tierney as Superior, were members of his community. Without any reservation, I can testify that I have never met, and probably never will meet, a group of men that were as supremely happy in their community life, that worked together with greater generosity and zeal, that were bound together with the spirit of Saint Ignatius as closely as these.

Though perfect affability reigned in the social and the religious phases of the community, a very strict efficiency was applied to the business and the editorial departments. Father Tierney tried always to be just and reasonable, but he tended towards being most exacting and even severe in his official capacity as Editor. He

would not tolerate mistakes, even unimportant ones; and he could be bitter in his reprehensions for these apparently unimportant slips. Even more, he could not endure work that was slovenly, or slipshod. This applied to thinking and stylistic expression as well as to the preciosities of grammar and spelling and punctuation. He demanded promptness and alertness quite as much as accuracy, carried out to the last decimal point.

He was fully as stern a taskmaster to himself as he was to his associates. So insistent was he on the greatest and the smallest technicalities of magazine editing that he would devote tedious hours reading the final proofs of *America* before he would, as the phrase goes, "put the paper to bed." He could be arbitrary and dictatorial in his management of the Review, even to the point of being extremely irritating. He carried into his decisions, also, his tendency to act according to strong personal likes or dislikes. But for the most part, it was a pleasure to be associated with him in his editorship of *America*. More than that, it was a marvelous experience to be trained in his school of journalism.

Shortly after Father Tierney had established his editorial community in its new home, he began to show definite signs of ill-health. Even

before 1917, he was subject to sudden attacks of illness that would incapacitate him for a few days. But he would not abate in the slighest the tremendous tasks that he set himself. He drove on with the same energy and enthusiasm, apparently drawing on his reserve powers of endurance and of unflinching courage. He received much good advice and some warnings from the members of his community, but he paid little heed to them.

A doctor's diagnosis, when he finally was persuaded to have himself examined in May, 1918, revealed a serious condition. Obedience had to be invoked by higher Superiors before he was content to abandon his work, even for the necessary period of rest. On May 9, 1918, he went to California, presumably to attend the National Catholic Educational Convention. He remained on the West Coast until late July. Scarcely had he returned to the office before he began once more to suffer from painful attacks, and these were further complicated by colds and influenza during the winter months of 1918 and 1919. On June 16, 1919, he suffered what was later suspected of being a slight stroke of paralysis.

Two things must be noted. The first is, that he did not allow his physical condition to in-

terfere with his wide-spread and his minute attention to his editorial duties. He carried on as though his large frame was without a disability. He did not let health interfere with work; in fact, he cleverly concealed except from those who watched him keenly, that he had suffered any diminution of his robustness. The second point is that he knew the gravity of his condition in precise terms. With that ability, already noted, of securing documents that he wanted, he had obtained—having wheedled them from the doctors, I know not how—the confidential reports about himself.

These, dated as far back as 1918, form a packet in themselves. They should have impressed him with the necessity of tempering his activities if he wished to spend many more years alive. He was apparently not impressed by them, or if he was, he decided that it was better to work his giant frame to its full efficiency as long as it would work at all. And so he continued being as vitally engrossed an Editor and writer and lecturer as he had been in his earlier years.

A much-needed rest was thrust on him in 1922 when he was chosen as the delegate of the Maryland-New York Province of the Society of Jesus to the International Sodality Conference held in Rome. This may be said to be

the first official recognition of his growing influence in the internal administration of his Order. His intellectual ability had long been respected and had been recognized by his appointment as editor of *America*. His first appointment as a Superior, in 1917, followed as a natural consequence from the establishment of a new community. But his selection as the Provincial representative to the Conference at Rome conferred a new distinction on him, and gave him a higher place in the domestic economy of the Society.

He had gradually come to be regarded with the greatest respect by his older brethren and as an inspiration for the younger generation. These latter had been profoundly influenced by him during his years as theologian and professor at Woodstock. His views on education, internal adminstration, intellectual and religious standards, and the like, were accepted as final and authoritative. Hence, his selection by the Provincial to this Conference on Sodalities, even though it was external to the government of the Society, was received with joy.

He left New York on May 3, 1922, and went directly to Rome. He had many friends there in high diplomatic positions in the Vatican and he made many more of consequence. He was

deeply impressed by the Reverend Father General, Wlodimir Ledochowski, and apparently also registered deeply with him. He was affectionately received by His Holiness, Pius XI, and was honored by private interviews.

After finishing his business at Rome, he traveled up through Austria and Germany in order to familiarize himself with the post-war conditions. Part of his experiences while there, his conference with Chancellor Seipel, have already been mentioned. He went to Oberammergau for the Passion Play that was held that year. He stayed at the home of Anton Lang, the Christus, and became a most intimate friend, and a most generous benefactor, of the Lang family. Many letters passed between them. A typical example would be that of January 25, 1927, signed by Anton and Mathilde Lang:

Your letter with kind wishes has been received and we thank you very much for it. You can rest assured that we never forget to include you in our prayers for friends and benefactors.

We have been very sorry indeed, that you have been ill all the time and your words: I am still a cripple—has made us all very sad. No doubt you have been overworking yourself and forgotten to think that the hard American work, which is asked for over there, cannot last a long life's time. My family and I wish we could

take you over here and have you enjoy the quietness of our little village, its good, pure air; I am sure that would strengthen your whole body. If we only were not so far away.

An echo of the visit sounded in an editorial written by Father Tierney in the issue of September 2, 1922, denying the charge of commercialism made in the British and American newspapers about the Passion Play. He said:

The writer of this editorial was a guest at Daheim, Anton Lang's villa, this summer. During his stay of three days, he saw the play, investigated the village, the sale of articles of devotion and of postcards; questioned villagers and guests and, therefore, knows whereof he speaks. His zeal for investigation was made more keen by the fact that during his stay in Oberammergau, an English journalist sent to his paper an article almost identical with the one that has just appeared in New York. It, too, was false, so false, that the wonder is how any self-respecting person could have written it, for after all, calumny degrades the calumniator.

. . . Equally untrue is the charge of overcharging lodged against Lang and his wife. In the first place, they are people of most exalted honesty and would not stoop to fleece a guest. Moreover, the writer's bill lies before him as he writes. It reads as follows: Ticket for play, 100 marks; less than thirty American cents, at the then rate of exchange; lodging and food, government tax,

service tax and so on, 870 marks; in American money about two dollars and seventy-five cents for a stay of three days. (Vol. XXVII, p. 472).

From Austria and Germany, he went through France and paid a short visit to England for business connected with his Review. He arrived in New York on August 6, apparently revived and benefitted by his trip. He was not, however, permanently helped either in his physical condition or in his agreement to the proposition that he should voluntarily lighten the burden of his editorial duties. The illusion that he was normally healthy and that he could work intensively for a dozen and more hours a day became a fixation with him. For the next year he plunged in regardless of the toll.

The following summer, almost to the day of his return, he again set out for Rome. This time he was one of the three duly-elected delegates of the Maryland-New York Province to the General Congregation of the Society of Jesus. His choice was the highest mark of confidence that his fellow-Jesuits could bestow on him. The Provincial Congregation, composed of the oldest and most prominent members of the Province, had selected him to be one of the spokesmen of the American provinces at the nation-wide gathering of Jesuits that had been called for the

express purpose of considering and ratifying the new Epitome of the Institute.

Following the promulgation of the New Code of Canon Law, in 1918, moralists and canonists had been engaged on the task of bringing the Institute of the Society of Jesus into full conformity with the New Code, of revaluating the parts and articles of the original Constitution, the decrees of the former Congregations, and the Ordinations of the Generals, of considering all of these in the light of modern conditions; in brief, of drafting what might roughly be called a revised Constitution. The General Congregation, comprised of three delegates from each Province, the highest authority in the Society of Jesus, was called to ratify this revision.

From the extreme importance of the work that this Congregation had to do, one may conclude to the caliber of the representatives who were chosen to do it. It was no small mark of confidence, then, when Father Tierney was elected to be one of the three Maryland-New York representatives at this General Congregation. His choice by the older and wiser heads of the Order in America was enthusiastically seconded by the entire Province.

He left New York on August 11, 1923, and traveled leisurely towards Rome for the opening

of the Congregation on September 8. He worked incessantly during the weeks of conferences and consultations and study. The labor told on him, for there was a heavy nervous drag inevitable under the circumstances. His physical ailments, also, proved bothersome and even became acute, but he concealed them as successfully in Rome as he was accustomed to do in New York. The rigors of Roman life and of a Roman winter sapped away his resistance power, slowly and subtly.

When he returned to the United States, on January 11, 1924, he was fairly fatigued and exhausted. To a surface observer, he showed his old fire and vivacity; but to those who knew him well, there was something gone out of him. Stubbornly, he refused to admit that he was not so vigorous as he had been. He made extreme efforts to do as much as had been his wont. He was even forced to do more, for the staff of his Associate Editors had been decreased and the extra burden and responsibility largely fell on him. He remained undaunted, however, and continued to be the efficient, influential, dominating Editor of *America*.

XVI

The Promised Land

CARDINAL BONZANO, Apostolic Delegate at Washington, as far back as 1919, had been warning Father Tierney to take better care of his health and to avoid undertaking more and newer labors. In an aside to one of Father Tierney's associates, his Eminence said: "We can ill spare that powerful mind and warm heart." Some time later, Bishop Rice of Burlington wrote inviting Father Tierney to spend a month, at least, with him in "a secluded camp." He said: "I know it [a visit] will call down blessings from God on my head because your good health is at present a matter of vital concern to the Church in the United States."

Father Tierney was deeply appreciative of the kindness and affection that prompted these and other expressions of concern about his health. But he scouted the idea that he was becoming invalided and chuckled in his characteristic way, as if it were very amusing. Even after his return from the General Congregation in January, 1924, he refused to consider his state of health seriously. Nevertheless, one of his in-

timate friends had good reason for his remark: "He has the stamp of death on his face."

Valiantly as he fought, he was gradually forced to let slip many of his duties and aspirations. His mind refused to function in the clear, forceful fashion of a few years before. His memory, that had been such a perfect and obedient instrument, began slowly to be clouded over as with a mist. He lost his prodigious grip of affairs, for he did not seem able to summon up enough energy to become interested in the newer developments, even of matters that had intensely fascinated him before. Only on the rarest occasions would he attempt to write an editorial during this year of 1924, and only with the greatest difficulty could he patch together the jottings for the Chronicle department. He no longer planned his successive issues with the vision that had characterized him, nor did he scour the country for writers who would contribute articles along the lines that he dictated; rather, he was content to use whatever material happened to reach the office.

A year passed in this wise, and it was becoming evident day by day to those laboring with him that he should be forced to go off for sick-leave, not for a month but for a year or more. Such a rest under medical direction, it was

hoped, would return him to his office with the old fire and vitality. But before any action that would have saved him was taken, he suffered the complete breakdown that had been anticipated.

On February 10, 1925, the community was startled to discover that he had had some sort of a stroke that slightly affected his speech and limbs. He was hurried to St. Vincent's Hospital, New York, and was kept there for two months, until April 11. When he returned, he was unsteady in his walk, mumbling in his speech, and sluggish in his thought. During May, he went to Georgetown Preparatory School, Garrett Park, Maryland, and from there returned to St. Ignatius Rectory, New York, instead of to his own community.

After he went to the hospital in February, Father Wilfrid Parsons, S.J., Professor of Theology at Woodstock College, had been summoned to New York to take charge of *America* as the Acting Editor-in-Chief. But Father Tierney remained nominally Editor until May. By that time, it was clear that he was unable to return to his work and so, at the meeting of the Provincials, he was definitely relieved of his responsibilities.

On June 25, 1925, he took a boat for Cali-

fornia, by way of the Panama Canal. He visited San Franciso for a time, and Los Angeles, and Seattle. He was restless and, at the same time, partially helpless. His long years of activity had formed a habit of being immersed in business, and so, with nothing special to keep him occupied, he found it difficult to remain peaceful and contented. His longest and happiest stay was with his old friend, Father David McAstocker, S.J., at the Indian School at Arlington, California. A pleasant picture of his few months there is given by Father McAstocker:

Father Tierney was always a deeply spiritual man, and his scrupulous adhesion to all our rules and to the rubrics of the Mass shone clear and clearer during his sickness. He would drag himself to the altar every day during that time and would go through all the ceremonies of the Mass. After thanksgiving and a light breakfast, he would sit out on the lawn in the warm California sunshine and converse with the little Indian children who would romp over the road to speak to him. He always managed to slip these little urchins some candy, or little gift, and then he would ask them about their catechism and their duties to God. He became deeply interested in these Indian children, and the way they would march to Mass on Sunday morning and the wholehearted manner in which they would sing hymns was a continual source

of joy to his heart. One little girl in particular took quite a fancy to him and he to her. She was a little Mission Indian of some seven years, Juanita by name. Juanita became very much attached to Father Tierney and if she happened upon a few dandelions she would be sure to bring them over to him to show her good will and affection. When I saw Father Tierney in New York a few days before he died, he put his one good arm around me and told me how much he thought of me, and then at once he asked: "How is little Juanita and is she still at the school?" . . . I had known Father Tierney very intimately at Woodstock when I was sick myself. Scarcely a day passed without Father Tierney paying me a visit while he was professor there. I considered it, therefore, one of the greatest privileges of my life to endeavor to return his kindness when he was the afflicted one and I was fairly healthy.

This same bond of gratitude and affection that Father McAstocker speaks of was found in many others who had been friends of Father Tierney during his days of greatness. Of these, the most devoted was Father Thomas J. Reilly, S.J. Whenever Father Tierney was anywhere in New York during the whole time of his invalidism, scarcely ever a day passed in which Father Reilly did not visit him; if his condition permitted, Father Reilly would walk out with him

and care for him with the tenderness one shows to a child; in the hospital, he would sit by him and strive by all means to relieve and distract his mind. Father Reilly's devotion was one of the beautiful things in life that one only occasionally finds.

Early in 1926, Father Tierney left California for New Orleans. He was again among his friends who expended all care and devotion on him. But he was restless, and hoped to return to the active life again. In May, he spent some time with his Jesuit brethren at Miami, Florida. In August, he was at the Novitiate in Shadowbrook, Massachusetts. He had always been fond of the younger classes of Jesuits, and here, in the Novitiate, he was supremely happy with them. From October on, he lived at Holy Cross College, Worcester, for there his physical condition could be better cared for. He had loved Holy Cross, ever since the years he had spent there as a young professor. Now, Holy Cross welcomed him to its heart and the community lavished care on him. In particular, Father Cornelius Bulman, S.J., and Patrick Foley, S.J., then a scholastic, spent practically all their leisure moments trying to make his days happier.

In the May of 1927, he went to St. Agnes' Hospital, Baltimore, for special treatment. He

returned to St. Vincent's Hospital, New York, on July 31, and there remained until the end.

What he suffered during these last few years of illness cannot be humanly computed. The physical pain was acute, but it was nothing to the suffering of his mind. Dulled, it was, for proper functioning, but not dulled enough to make him unconscious of the wreckage to which he had been reduced. But he was brave in these last few years, braver even than he had been when he was fighting for God and the Church in the controversial pages of *America,* braver than when he protested to the powerful nations of the earth for justice and liberty towards afflicted people. His courage was that supernatural virtue that forced him to kiss the hand of God that chastened him.

His last days were shortened, by God's good grace, through pneumonia. He contracted the disease on February 2 and slowly succumbed to it. February 8, he was conscious enough to receive the Last Sacraments of the Church. The end was inevitable; he breathed on, however, until about six in the evening on Friday, February 10, 1928. With scarcely a tremor, his soul departed and sought its God. His earthly purgatory had begun on February 10, 1925. It ended on the same day, three years later.

On Sunday evening, the Office of the Dead was recited over him in the Church of St. Francis Xavier, West Sixteenth Street. A very large gathering of his friends and associates were present for this service and also for the low requiem Mass celebrated the next morning, February 13, by the Reverend Provincial, Laurence J. Kelly, S.J. The remains were carried that afternoon to the Novitiate of St. Andrew-on-Hudson, Poughkeepsie, where they were temporarily interred in the vault.

With flickering candle and low-toned *Benedictus,* the gray-haired veterans of his Order, the young priests preparing themselves for God's work during their year of Tertianship, the Juniors and the Novices just freshly experiencing their first years in the religious life, crept in long files before the body. A great and noble Jesuit, a champion of God's church and an apostle to whom the Catholics of the United States and of Mexico and Ireland and Austria and many other countries on the face of the earth owe an overwhelming debt, was peacefully on his way to his last resting place. He reposes, now, in the little cemetery at St. Andrew-on-Hudson, with a small white slab of marble, like the other slabs in military ranks, above his head.

He had impressed his generation as few others

have done. He was mourned in his leaving. Tributes flowed in to his *America* from those who had known him, here in the United States and abroad. "He was the kindest man I have ever known," one friend writes. "He was princely in many ways, and acted so on many an occasion," another testifies. "I hold the memory of Father Tierney in admiration, both as a man and as a religious." The *Neues Wiener Tagblatt,* of Vienna, in its obituary notice, expresses best the European estimate of him:

Above all, he was a mighty personality. One could not meet him, even casually, without feeling the power of his overwhelming spirituality. Yet the most prominent of his qualities was his goodness, which did not arise out of the weakness of a good-natured man, but rather out of a strong, powerful personality. He was one of such power and strength as in the Middle Ages shaped the ideal of chivalry; a readiness to help all those who suffer helplessly.

There is need for no more, except a few concluding sentences from the pen of his dear friend, Eugene Weare:

His whole life, his every action was guarded and guided by a passionate devotion to a great ideal which had for its inspiration the simple teachings of the Sermon on the Mount. . .

He was no half-hearted apologist. Neither

did he shrink from combat. Hyprocisy, under any guise or color, he hated with his soul; dishonesty and the perversion of the truth were despicable things to him and he struck out against all such with a vigor and a tenseness which marked him as a man to be reckoned with. Nature had fashioned him of strong fiber and courage that was indomitable. And when the Unction of the Holy Ghost had touched him in consecration he became, in truth, a mighty champion. . .

After years of work with him and for him, I can say in truth that he comes nearer to the approach of my ideal among men than anyone I know. . .

He was tireless in his efforts to help the needy. He cared little for ease and comfort for himself but he cared very much for the miseries and sufferings of the stricken. . .

He was the great almoner of his generation and while his achievements in other fields, like journalism and education, may mark his name high up above, I think he would prefer to be remembered as a friend of the poor. . .

And yet, on second thought, it occurs to me that here, again, I may be in error. Given his choice, Father Tierney would elect to be forgotten, at least in so far as his triumphs are made much of. He cared nothing for the applause of the crowd. He was, to be sure, intensely human and life to him was a serious business. He saw it as a glorious novitiate to another life, and

for the unessentials he had no favor. . . (Vol. XXXVIII, p. 576).

Another friend who loved him as he worked with him through the years, Father Paul L. Blakely, S.J., must be permitted to write his epitaph:

To those who knew and loved him, the world will be a little darker until the hearts, now oppressed by sorrow, recall the splendid devotion which made Father Tierney the friend of the poor and the oppressed, and the fearless champion of truth.

No monument of bronze and gleaming marble will arise above his humble grave in the little cemetery of the Novitiate on the banks of the lovely Hudson. On the simple headstone no vaunting epitaph is carved, but only the date of his birth, of his entrance into the Society, and of his departure into eternity; and over these, the Cross of Our Lord Jesus Christ Crucified. For his soul we ask the prayers of our readers; and his epitaph we draw from the words of Benedict, Christ's Vicar:

HE DID MUCH FOR THE INTERESTS OF HIS COUNTRYMEN AND OF THE FAITH

May his great soul rest in peace.

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